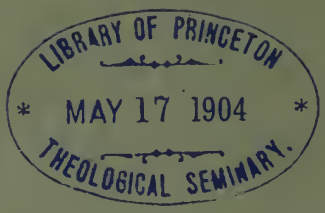

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THE

MISSIONARY HERALD.

VOL. XCIX. — FEBRUARY, 1903. — No. II.

New Arrangements at the Missionary Rooms.

AFTER continuous service for over nine years in the Home Secretaryship, following other years in the District Secretaryship at New York, the Prudential Committee has granted to Secretary Daniels a much needed vacation. The duties of his department will temporarily be divided among other officials, Secretaries Smith and Barton having charge of correspondence with reference to the securing of missionaries, while Mr. Wiggin, the Treasurer, will supervise the arrangements for the collection of funds as well as the administration of them. The Assistant Secretary, Mr. Hicks, will have charge of the Forward Movement, heretofore led by Mr. L. D. Wishard, but placed by the Board at the last Annual Meeting under the direct administration of the Prudential Committee. Correspondents will please note these changes in addressing their communications.

Support of Definite Objects.

NEARLY one hundred and fifty Congregational churches are supporting missionaries of the American Board assigned to them. Many Sunday schools, Christian Endeavor Societies, churches, and individuals are giving their money for foreign missions for the support of native agents under the care of the missionaries. To all who have been enlisted in the support of these and other definite objects, the articles by Rev. Willard B. Thorp and Rev. Charles S. Mills, printed elsewhere in this issue, will be full of interest.

Colonel Buck on Missionaries in Japan.

SINCE the lamented death of Mr. Buck, the late United States Minister to Japan, an incident is reported concerning him, which is well worthy of record. On one occasion an American gentleman came to Colonel Buck much disturbed by certain stories he had heard on the steamers and in the hotels derogatory to the missionaries, and remarked that though he had been a friend of missions, he was in doubt about continuing his contributions. Colonel Buck advised him not to be hasty in his judgments, and told him that not long before he had said to a distinguished Japanese statesman that he (Colonel Buck) thought "the influence of missionaries had been worth more to Japan than all other influences combined." This Japanese statesman replied that he could not quite agree to that, but he did think "their influence had been one of the most potent which New Japan had received." The opinion thus uttered by Colonel Buck was entirely in the line of sentiments which he expressed frequently and to many persons.

Prayer for Colleges.

It is much to be regretted that the Concert of Prayer for Colleges is somewhat interfered with by want of uniformity in the day which is observed. For the last Thursday of January, which for years was observed, many churches and colleges have substituted the second Sunday in February. This has been under the lead of the Student Federation of the Y. M. C. A. It would not matter much which day is observed if only the old-time spirit could be secured in drawing near to God in behalf of these institutions. Let Christians come before God with a deep sense of the vital relations which these collegiate institutions hold to the interests of the kingdom of God at home and abroad. It is for us to call special attention to the fact that scores of colleges and higher institutions of learning are established under Christian auspices in lands not as yet evangelized, and that the hope of missionary work in these lands rests, under God, upon the Christianization of young men and young women who are in these training schools. Let there be most earnest prayer that these students may go forth as Christ's servants, and that great numbers may become preachers of the everlasting gospel among their own people.

American Claims upon Turkey.

In a paragraph in our last issue reference was made to a deputation which was to interview President Roosevelt and the Secretary of State at Washington, for the purpose of presenting the demand of American citizens in Turkey that they should be free from the annoyances and restrictions placed upon the religious, educational, and industrial institutions they were maintaining in that empire. Claims for such freedom have been accorded to France, Russia, Germany, and Italy, and under the "favored nation" clause in our treaties with Turkey, the same rights should be granted to missionaries and other American citizens residing there. The delegation which visited the President was large and composed of influential men, accompanied by Mr. W. W. Peet, Treasurer of the Turkish missions of the American Board, Constantinople, Rev. Dr. W. K. Eddy, of the Presbyterian Mission in Syria, and Dr. George E. Post, of the Syrian Protestant College. They were most cordially received and had full opportunity for presenting the case, and they received assurances that our government will take up the matter and prosecute it vigorously.

Young Peoples and Missions.

Two pamphlet circulars bearing upon the relation of young people to missions have come from the press the last month. The first is an announcement of a practical plan of coöperation between Young Peoples' Societies of Christian Endeavor and the American Board, by which definite objects connected with schools or the native agency will be assigned for support. The second is entitled, "Announcement of Missionary Campaign among the Young People of the Congregational Churches." This describes the plan of deputation work by theological and college students to young peoples' societies which in past years has been attended with unusual results in deepening missionary interest. Copies of these pamphlets can be secured on application.

Financial.

It will be seen from the report below that in the month of December there was a slight increase in contributions from the churches compared with the corresponding month the previous year, but a heavy falling off in legacies. For the four months of our financial year there has been a loss of over $9,000 in donations, and twice that amount in legacies. The situation is serious, as all must see. In the face of opportunities which are most inspiring, and of calls for aid so manifestly reasonable and so moderate that our missionaries cannot understand why they should not be met, there is a lessening of receipts which seems ominous. What shall the Prudential Committee do? They are eager to respond to these calls, but advance seems out of the question. Shall they withdraw anywhere? This question must be answered during the remaining two-thirds of the financial year. Unless resources are increased, such withdrawal is inevitable. But we cannot believe that in the midst of such prosperity in the land as is borne witness to on every hand by men of business, there can be any failure on the part of Christians to supply these imperative needs of the great missionary work which they have undertaken at Christ's command in the distant parts of the world.

	December, 1901.	December, 1902.
Donations	$48,455.99	$49,683.68
Legacies	12,963.91	1,232.36
	$61,419.90	$50,916.04

	4 mos., 1901.	4 mos., 1902.
Donations	$164,727.09	$155,284.28
Legacies	23,615.31	5,499.84
	$188,342.40	$160,784.12

Decrease in donations for four months, $9,442.81; decrease in legacies, $18,115.47; total decrease, $27,558.28.

Famine in Shansi.

Previous reports have indicated an impending famine in Shansi, but on the last of November Dr. Atwood wrote from Pao-ting-fu that the early frost that came on September 23 cut off the last hope for crops. The late millet and buckwheat throughout the whole province have been ruined. In some counties the crops have failed for three years, and the condition of the poor is distressing in the extreme. Many must perish unless relief comes from outside. The magistrate of Tai-ku has urged the missionaries to begin relief work as in the previous year. Dr. Atwood writes that he has received for this purpose only forty-five dollars, but he hopes for larger contributions at once, inasmuch as it would be hopeless to begin relief work, even at one station, with less than two or three thousand dollars. Money for this relief work will be gladly forwarded by the Treasurer of the American Board.

The Smyrna College.

THE International College at Smyrna, Turkey, has had a remarkably rapid growth during the last ten years. The students now number 250, and have more than doubled during that time. The Board provided the main building for the institute, and has made annual grants for its support. But it has not been able to keep pace with the growing need for room and equipment, and Mr. MacLachlan, the Principal, has generously advanced funds of his own from time to time, amounting in all to more than $2,000, that the work might not suffer. The students have multiplied so rapidly that Mr. MacLachlan felt compelled to provide more room at once. A large, unfinished building has been secured and fitted up for a chapel, recitation room, and dormitory, at a cost of $5,000, loaned without interest or security by gentlemen in Smyrna who know and fully believe in Mr. MacLachlan and his work. Mr. MacLachlan has made himself responsible for half this amount, and asks the Prudential Committee to assume the other half. The Committee heartily endorses the college and its management, and would gladly provide the $2,500 asked for. But as it has no extra funds for this purpose, it lays the situation before the readers of the *Missionary Herald*, in the hope that some among them may be moved to help Mr. MacLachlan in this emergency. See letter on page 71.

"The Friend," of Hawaii.

SIXTY years ago, in January, 1843, Rev. Samuel C. Damon, D.D., established at Honolulu a monthly paper, entitled *The Friend*. Its original purpose was to reach the seamen who touched at Honolulu. Later it assumed the character of a religious and family paper, and has now for three score years been published regularly. In commemoration of its sixtieth anniversary, *The Friend* has made its issue for December last, 1902, a special number of forty-two pages, embellished almost lavishly with illustrations, and containing some thirty or more papers of great interest and value relating to the earlier and later history of the Islands, with special reference to missionaries and their work. Among these papers also are accounts of the present condition of the Islands, and of the various organizations engaged in Christian and educational work among the natives and among the Chinese, Japanese, and Portuguese who have come to the Islands. Altogether the publication gives the latest and best account of the Christian agencies that have made Hawaii what she is, and which have prepared her for the important position she occupies on the great highway between the eastern and western continents. One of the papers, by Hon. W. R. Castle, giving an estimate of the work of the missionaries of the American Board on Hawaii, will be found in *Congregational Work* for the current month. The publication of this "American Board Edition" of *The Friend*, as it is called, is a sign of much enterprise on the part of the paper. This edition also comes opportunely as marking the time when the people at the Islands, under the lead of the Hawaiian Evangelical Association, will take upon themselves the whole care of Christian work, heretofore assisted by the American Board, which will thus be relieved from all financial responsibility for it. But the Board can never cease to be profoundly grateful for the share it has had in

the evangelization of Hawaii, and will continue to count it as one of the brightest jewels in its crown. A limited number of copies of this special edition of *The Friend* will be found at the rooms of the American Board, to be given to early applicants.

The Cost of the Hawaiian Mission.

Now that the whole work of the American Board at the Hawaiian Islands is to be transferred to the Hawaiian Evangelical Association, it is interesting to note what the total cost has been to the American Board for its work at the Hawaiian Islands. The mission was opened in 1819, and in the year 1820 the expenses were a little over $10,000. During the decade 1839 to 1849 the cost, using round numbers, was $366,000. This cost has since greatly decreased, until the last year it amounted to $23,100. The total cost for the eighty-four years has been $1,577,956.27. A million and a half dollars is certainly a large sum, but how insignificant it seems compared with the work which has been accomplished by means of its expenditure. There is a record of 65,898 native Hawaiians received into the churches since the mission began, but no figures can measure the social, moral, and religious influences that have attended this work. The changes that have taken place during this period in the commercial importance of the Hawaiian Islands are very notable. When the missionaries landed, in 1820, there were whalers from the United States engaged in work in the Pacific Ocean, who often stopped at the Islands, but there was little or nothing that could be dignified by the name of commerce. But in the single year of 1899, the last full year for which statistics are obtainable, the imports to Hawaii were over $16,000,000 in value, and the exports over $22,000,000, a total of $38,000,000. Of course this cannot be spoken of as the direct result of missionary work, but it can confidently be affirmed that the commerce would have been nothing like this had it not been for the work carried on by the American Board.

Christian Endeavor Day.

In the thought of the leaders of the United Society of Christian Endeavor, "Endeavor Day," which falls this year upon Sunday, February 1st, is to be something more than the commemoration of the twenty-second anniversary of the formation of the first society of the kind. In anticipation of it, the preceding week, which is called "Increase Week," will be made an occasion for united efforts to increase the number of associate, and active, and honorary members. The day itself is to be emphasized as "Decision Day." Several denominations, notably various branches of the Presbyterian church, have joined in the plan of making it a day for decisions, with the hope of leading halting and irresolute persons to an immediate choice of Christ and a life for him. Emphasis is also to be placed on that day upon the collection of missionary thank-offerings, to be used through the several denominational boards for the advancement of the kingdom at home and abroad. The day is one of great interest to hundreds of thousands of Christian Endeavorers, and it may be one of greatest value both to the individuals and societies participating in it, and to the cause of Christ throughout the world. Let it be prayerfully remembered by pastors and churches everywhere.

Some African Christians.

Recent letters from West Africa bring interesting reports of fidelity and true Christian courage on the part of many of the converts. At Sakanjimba thirteen persons publicly burned their fetishes, giving the reasons for so doing in the presence of the heathen about them, who derided them. The three mothers shown in the accompanying picture were also truly heroic in their steadfast adherence to Christian faith. The first one, on the left, is Esenje, with her baby Tomasi; the second is Chimena, with her Yona; the third is Nakuenda, with her Lizzie Read. The first death among the station people of Sakanjimba was that of

this baby Lizzie, who died in September last. Mr. Woodside writes: "It was a great affliction to the young mother, Nakuenda, but she has come through it as a strong, bright Christian. Her prayers and testimonies in the woman's meetings are most helpful. She said: 'I have not lost my baby. She is safe in the arms of Jesus. I shall find her some day. Oh, I am so glad for the word that gives us this hope.'" And Mr. Woodside adds: "When I heard these words I felt that I had the hundredfold reward. Is there anything to be compared to the joy of bringing the news of salvation to a people who have never heard it?"

THE day of revivals has not passed, as some have supposed. The need of them certainly has not ceased, and not until human nature is changed and the Holy Spirit ceases to work with convicting and converting power wherever there are sinful hearts, can any one rationally affirm that revivals are a thing of the past. Such gracious manifestations may not have been witnessed of late in certain parts of the world, but it is quite gratuitous to affirm that we cannot look for such revivals at the present time. Moreover, it is useless to present such a theory in the face of existing facts. We call attention to a letter of Rev. Sidney L. Gulick concerning the revival at Matsuyama, Japan, to be found among the Letters from the Missions. It is to be noted in connection with this revival at Matsuyama that its leader was a Japanese; and that this work was begun by and carried on among people who have not from their early days been familiar with religious movements, and who have received no traditions from the past in regard to revival work. They have copied nothing from others, and have not sought to repeat what has been witnessed elsewhere. There is no way of accounting for this movement, except as they have been led by the same Spirit of God who wrought so marvelously at Pentecost. May such revivals be multiplied everywhere!

Revivals.

THE question of the reoccupation of Kalgan and Lin Ching stations, in the North China Mission, which were closed by the Boxer uprising, has been before the Prudential Committee for some time, upon a request from the mission to rebuild at both these stations and fully man them for their work. The Prudential Committee does not purpose to abandon the work at these two stations, but it does feel impelled by the financial condition of the Board to act with great deliberation, incurring no additional expense in the missionary work in any field. After long consideration it has decided that it cannot see the way clear at present for the full reopening of the Kalgan station, and that for the present Lin Ching should be treated as an outstation of Pang Chuang.

Kalgan and Lin Ching.

THE American Board holds to the policy of raising up a native agency for the development of its work, and since 1892 has not planned to increase materially its force of American missionaries. Accordingly, the number of such missionaries which during the last decade has averaged 546, now stands at 549. But during this period the native agency has been increased by 981, or from 2,600 in 1892 to 3,581 in 1902. The number of churches has grown from 434 to 524; the communicants have gained in number by 15,000; and the pupils under instruction in all grades of schools have grown in number by 13,634. The point has now been reached where the development from within the missions has forced them to call both for enlarged appropriations and reënforcements of men and women. Soon the veterans, though with great reluctance, will lay down their work. Old age cannot be halted in its approach, even by the claims of a church at home that enough laborers have been sent to meet the needs. Expansion cannot be throttled by votes of a committee that appropriations

Forward.

cannot be raised. The influence of the gospel cannot be limited where once its message has reached the realm of conscience and will. Therefore the time to reap is at hand, and the dominant thought must be not to repress or retrench, but to pray the Lord of the harvest both for laborers and the money to enable them to reap the harvest which even now is ready and waiting to be gathered in.

From Guam.

THE new mission at Guam, Micronesia, is now fairly established. A home for each of the two families has been erected, and a chapel provided for public worship, the rooms first occupied for this purpose having been quickly overcrowded. The United States officials at the Island are friendly, and attend the services with much regularity. The immediate need is for two single women to initiate school work. The public schools in the Island are as yet but inadequately organized, and do not meet the needs of the missionary service. Mrs. Price has been obliged to visit Japan on account of the state of her health, and has permission to come to this country, though it is hoped that this will not be necessary.

Long in Service.

DURING the last year the foreign missionaries of the Board numbered 549. Of this number exactly 100 have been on the field at work for thirty years or more. Three have passed the fifty-year limit, while twenty-six have served over forty years. Only a speedy reënforcement by young men and women will save certain missions from serious and lasting loss of ground now held. While the usefulness of a missionary undoubtedly increases constantly to the end of life, as in almost no other Christian or secular calling, it must be remembered that a new appointee requires from three to ten years to reach high efficiency in the use of a foreign language and in the conduct of administrative work under foreign conditions.

Chinese Worship.

THE engraving on the cover of this number of the *Missionary Herald* shows an altar under the open sky on which a Chinese official is, in his official character, offering worship to Heaven and Earth. In Peking, in the southern part of the city, there is an Altar of Heaven opposite to the Temple of Agriculture. It is the duty of the emperor to worship at this temple annually, though he sometimes deputes this duty to a high official. The Chinese name is "Heaven Altar," for, strictly speaking, there is no temple. There is simply an altar with a domelike covering. The worship of Heaven and Earth is universal throughout China, and the officials all over the empire are obliged to conduct this worship. Such altars as are shown in the cut are by no means common, at least in northern China. The two lower characters, at the right of the steps, Dr. Goodrich translates as meaning "Empyrean Terrace," that is, the terrace of the highest heaven.

A Sad Loss.

JUST as our pages are ready for the press, a cable message from Ahmednagar announces the death, by blood-poisoning, of Dr. George W. Harding, a young, but highly valued missionary, son of the late Rev. Charles Harding, of Sholapur.

THE CHINESE MONUMENT TO THE TAI-KU MARTYRS.

It will be remembered that in July of 1901 a Peace Commission, composed of missionaries, was proposed by the officials in the province of Shansi for the purpose of receiving the apologies of the Chinese for the outrages committed, and for a conference respecting the indemnities which should be paid. When the deputation of missionaries reached Tai-yuan-fu, the capital of the province, it was received with great honor, every mark of respect being

THE MARTYRS' MEMORIAL AT TAI-KU.

shown them, both by the government and by crowds of people. Arrangements were made on a gigantic scale for a funeral that should fittingly testify to the respect in which the martyrs were held in the eyes of the Chinese, and as in some sort an atonement for the guilt of their murder. It was agreed at that time that, aside from this memorial service at Tai-yuan-fu, a funeral should be arranged for at Tai-ku, where the bodies of the martyrs should be buried. Record of these transactions will be found in the *Missionary Herald* for November, 1901.

And now comes the report of the carrying out of the pledges then made, and of the erection at Tai-ku, solely at the government expense, of a monument in honor of the martyrs, of which we are glad to have a photograph, though it was somewhat marred by the breaking of the negative from which it was taken. The monument stands on a principal street in Tai-ku, in front of the mission premises, and on the very spot where the memorial services were publicly held, the magistrates being present and sitting on the platform. Dr. Atwood, who sends this photograph, gives a brief description of it: —

"On two of the black marble slabs under the arches is inscribed the memorial address read by Rev. M B. Duncan, now of Shansi University, at the time of the funeral. On the third slab is inscribed the names of the Tai-ku martyrs and the date of their martyrdom."

Dr. Atwood gives a free translation of the inscription on the four slabs in front of the structure as follows: —

"When the storm arose on a quiet plain

"Then glory descended from the sky."

"The truth filling their hearts they freely offered their lives:

"The world-saving gospel eternally saves their souls."

The existence of this monument, with its inscription and the knowledge of the fact that it was erected, not by foreigners, but by the highest officials of the province, cannot fail to have much influence upon the minds of the common people. It is a commendation of Christian teachers which must impress even the most stolid. It ought to be said that the Chinese officials are entitled to much credit for having fulfilled their pledges so fully and so promptly. The martyrs will not be forgotten in the regions where they lived and labored and died, and we can say with fullest assurance that they have not died in vain.

THE NEW TESTAMENT CONCEPTION OF PRAYER AND THE EXTENSION OF THE KINGDOM.

BY PROF. EDWARD I. BOSWORTH, OBERLIN THEOLOGICAL SEMINARY.

"But when he saw the multitude, he was moved with compassion for them. . . . Then saith he unto his disciples, The harvest truly is plenty but the laborers are few. *Pray ye therefore* the Lord of the harvest, that he send forth laborers into his harvest." — MATT. 9: 36–38.

IT is evident that Jesus relied upon the praying of his disciples as a means of bringing his plan for a world kingdom of brotherly men to realization. There is need in our day that the men of the church cease to regard prayer as a beautiful and appropriate act for women and children, or as a conventional feature of the prayer meeting, or as an expedient to which they may themselves secretly resort, with some apology to their intellects, in time of great personal distress. There is need that we realize the function assigned by Jesus to prayer in the bringing in of his kingdom of brotherly men. In order that we may do this, two things are essential: —

1. The conviction that prayer not only brings the pray-er into a wholesome state of mind, that it is not only a species of spiritual gymnastics that strengthens the pray-er, but that under certain circumstances *things really happen in answer to prayer that would not happen if they were not prayed for.* The objections to this view that arise in the minds of thoughtful men fall away in the presence of Jesus' great teaching that God is a Father and near at hand It is sometimes said, for instance, that the laws of nature, in whose fixity we have learned so to rejoice, interfere with our Father's acting in response to the petitions of his children. But nine out of ten of all the petitions that we ever have occasion to make can be granted without interference with the so-called laws of nature if only it be true that *God has power to put a thought into the mind of a willing man.* This man needs money for the support of the good work he is carrying on. Can he pray for it? If God in answer to his prayer can suggest to him to go to a certain man for money, or can suggest to some person to give it, then it is thoroughly possible for God to answer prayer without interfering with the operation of any natural law, — yea, rather, by means of the laws of psychic action which we in our day are beginning to understand. It is even true that our increasing acquaintance with natural forces is preparing us to pray intelligently. Through physical inventions God is leading his children to see the feasibility of producing results at a distance without being personally present. We stand on the seashore and fling thoughts across the wide Atlantic that almost instantly affect life on the other side. We transmit personal force in the form of money to another continent by cablegram, and almost instantaneously produce results there without being personally present. These revolutionary discoveries in the physical world are familiarizing men with the feasibility of producing results at a distance through prayer, and are preparing them to enter actively upon an era of unparalleled achievement through prayer. Just as under certain circumstances we can count upon ether and electric force, so under certain conditions we may count upon God as a Fatherly person through whom we can produce results at a distance by prayer.

It is sometimes objected that God is so good and so thoroughly interested in the coming of his kingdom that he will do everything possible to advance it without waiting for any one's prayers. But it is becoming more and more evident that God is a Father whose policy it is to develop his children by doing things in such a way as to give them the largest feasible share in the achievement. Real prayer, which is something more than talk, and involves an output of vital energy, is a method of working with God. It is therefore entirely conceivable that God might wait before doing some very desirable thing until his children should come to the point where in prayer they could share the achievement with him.

2. *Sympathy with the situation for which prayer is needed.* One will not pray for a thing unless he greatly desires to see it come to pass. Desire is not a matter of will. One cannot directly will to desire a thing; he can only will to take measures to produce the desire. The real problem of prayer, therefore, is the problem of producing the desire for the thing which

is to be prayed for, that is, of bringing one's self into profound sympathy with the situation in which prayer might avail. This is accomplished through *gaining information* about the situation and *thinking* about it. This means, first, that he who would pray shall see the vision of a healthy brotherly world which so fascinated Jesus that for joy at the sight he "endured the cross, despising the shame." This vision generally comes slowly through prolonged and patient study of the lives, ideals, and teachings of Jesus and his apostles.

It means, in the second place, that he who would pray shall have specific information regarding particular contemporary situations, their needs and possibilities. The prolonged study of definite, contemporary situations will awaken the kindling interest and the strong sympathy which are essential to real prayer. To inform one's self about Jesus' ideal world civilization and about the process of realizing it in particular communities and individual lives in our own day, to think about the information thus gained will bring one into a state of mind in which prayer will be natural and necessary. To do this will require time, but one cannot expect to do so great a thing as to pray well without patiently educating himself up to it. As Dr. Arnold said to the Rugby boys: "Prayer lives in the heart and not in the mouth; it consists not of words, but of wishes. And no man can set himself heartily to wish twice a day for things of which he never thinks at other times in the day. So that prayer requires in a manner to be fed, and its food is to be found in reading and thinking; in reading God's word and in thinking about him, and about the world as being his work."

An incident reported by Dr. Davis, of Japan, in the *Missionary Herald* of November, 1889, well illustrates both points made in this article, namely, (1) that prayer is a means ordained of God by which his children may share in the accomplishment of results at a distance; and (2) that information is the necessary condition of that profound sympathy which is essential to real prayer.

"Another experience came in the fall of 1882 and spring of 1883. I found that a spirit of speculation and doubt of many of the vital doctrines of the gospel had come into the school and was also among some of the pastors as well. The preaching was too much of the speculative, philosophical character. Doubts of the divinity of Christ, and especially of the reality of the Holy Spirit, were rife in our school, even among some of the teachers. I felt a great agony of prayer for this, as did some of my colleagues. When the Week of Prayer came, the first of January, it passed without any special results, and we held it over a second week, having a general meeting every evening to pray especially for the outpouring of God's Spirit upon the school, but no result came. Then a little band of perhaps ten held on, daily praying for this object. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and our need, and asking for special prayer for the outpouring of God's Spirit upon the school. I made forty copies of it and sent them to most of our colleges and theological seminaries in the United States. The weeks wore on and there was no sign here. The little band of praying ones had decreased to half a dozen. On Sabbath,

the 16th of March, 1883, in the afternoon and evening an invisible influence struck the school. None of the teachers knew of it until the next morning. But of the about one hundred and fifty young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were at first under the deepest conviction of sin. This experience lasted a week, during which time there was no preaching. The whole movement was, to human eyes, spontaneous, and the only efforts almost which the teachers put forth were to restrain from excesses and guide the inquiring souls into the light. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan, and this revival changed the whole spirit of our school. There have been no doubts since that time of the existence and work of the Holy Spirit. About the middle of April answers to my letters came, and they told us that on March 12, 13, 14, 15, 16, 17, and on, companies were praying for the outpouring of the Spirit in the Doshisha, some of them saying that they were praying with strong crying and tears."

REV. FRANK W. READ, OF WEST AFRICA.

The death of this young missionary of the Cross, which occurred at Montreal on December 16, was a most unlooked for event and brings great sadness to many hearts. After ten years of devoted service in Africa, Mr. and Mrs. Read had returned for their first furlough, very weary because of their manifold labors, but with no apprehensions that strength would not return after a period of rest. But the Master had other plans, and has called his servant Home.

Mr. Read was born in Romsey, England, November 25, 1859. He was the fifth of six sons in his father's family, and was early trained in the ways of righteousness by godly parents. After studying in the schools of his native town, he entered a law office, but in 1883 he resolved to go to the "New World"

REV. AND MRS. FRANCIS W. READ.

in Canada. He was engaged in business for some time, but subsequently resumed his studies and completed a course at McGill University, receiving the degree of B. A. in 1889. Three years later he was graduated from the Congregational College of Canada, and the same year, April 14, 1892, he was married to Miss Annie Williams, and together they sailed for West Africa on May 7 following. While pursuing his course of study his vacations were spent in pastoral work in various parts of Canada, where his ministry is gratefully remembered by not a few to whom he was the Lord's channel of blessing. During his first year in Africa Mr. Read's health was far from good, and it became a question whether he could remain. Subsequently, however, his physical condition improved, and, while never robust, he was able to labor with little interruption during the ten years of his stay. Stationed for a time at Chisamba and Bailundu, his chief work was at Sakanjimba, where he was associated with Mr. Woodside soon after the opening of that station, sharing in the conduct of the work there both in preaching and in daily religious instruction. His special forte was in evangelistic work, and he moved much among the villages in all directions, always receiving a warm welcome from the natives, the old as well as the young. With his wife and children he not seldom spent days, and often weeks, among the people, living in a native house, and holding school and religious meetings every day, and often twice a day. The years of labor were fruitful in results, and within a decade from the opening of the Sakanjimba station Mr. Read and his colleague had the joy of baptizing fourteen young Christians, and organizing the first church of that station.

On his return to his American home Mr. Read was full of hope for Africa, and was intent upon schemes for interesting the churches and individuals in the missionary work in which he had been engaged. He had arranged his African curios with much care, in the hope of bringing missionary work to the attention of people, old and young, in such a way as to enlist them practically in this divine service. But in the midst of all his plans the call of the Master was heard. He recognized and accepted it before the medical attendants were convinced that death was approaching. Some days before the end came, he wrote letters of farewell to his missionary associates in Africa, and arranged for messages to the native Christians in the mission. His natural anxiety for the future of his wife and six little children seemed to be taken away by the assurance in his heart of God's unfailing care, and he was "joyfully ready."

Mr. Read was a man of strong convictions and of earnest piety, thoroughly devoted to the work to which he had given his life. Arriving in this country just before the Annual Meeting of the Board at Oberlin, he was able to be present there, enjoying the occasion intensely. Many will remember his earnest words from the platform at one of the sessions, and will join in prayer for comfort and strength to be given to his bereaved household, and for a blessing upon the mission which he served so faithfully.

THE SUPPORT OF INDIVIDUAL MISSIONARIES BY LOCAL CHURCHES.

[The testimonies from two prominent pastors which follow, illustrate the fundamental principles of the Forward Movement inaugurated four years ago. The Board will coöperate freely with pastors in extending this movement. — Ed.]

FROM REV. CHARLES S. MILLS, PILGRIM CHURCH, CLEVELAND, OHIO.

Two years before the Forward Movement was inaugurated, Pilgrim Church, Cleveland, adopted as its missionaries Mr. and Mrs. Horace Tracy Pitkin, then under appointment by the American Board for North China. The precious memory of this relationship, helpful beyond expression, and sanctified by Mr. Pitkin's martyrdom at Pao-ting-fu, is one chief personal reason for believing in the support of an individual missionary by a local church.

But this experience, while unusual, is only an illustration of the fruitfulness of the principle.

1. *It is a sound, wise, and efficient means of increasing the revenues of the Board.* Definite and convincing figures may be found in that admirable leaflet just issued by the Board, "The Financial Value of the Forward Movement."

2. *It translates the abstract into the concrete.* A great danger in our missionary enterprises is that they will seem impersonal religious machines. Many of our missionary methods assume too broad a knowledge of missions and too great a degree of piety in our churches. We assume the acceptance of the idea of foreign missions, but to a multitude of Christians the obligation seems remote.

The principle needs concrete expression to win its way. Bring, then, to the church the incarnation of the missionary idea, the missionary himself. Let him be known, not as a peripatetic speaker, a man without a country, but as a fellow-disciple and a friend in the warm ties of fellowship. He will rescue the idea when other pleas will fail.

3. *It utilizes more intelligently our best asset.* We have been slow to learn the value of the individual missionary as a resource. We have thought we did well to give him an occasional hearing. We have asked him to tell the story of ten years in ten minutes. Yet his plea strikes deeper than the eloquence of our best orators. We print reams of figures and tons of books, yet in any church the intimate, personal knowledge of one true missionary and his work is worth, for practical influence, far more than all missionary literature.

4. *Through detailed knowledge of one mission it promotes the broadest missionary intelligence.* Missionary enterprise is the greatest business on earth. Yet even the children must understand its scope and meaning. How can they take it in? Tell them of one mission. Bring them in close relation with one missionary, make them feel that they help to support him, and you create an appetite which, rightly guided, will lead to the larger knowledge of the world-wide effort. For while each land has its own problems, yet in mis-

sions, as in the sciences, thorough knowledge of one establishes acquaintance with all.

5. *Through love for one missionary it cultivates love for all.* Indifference to missionaries is found only where they are not personally known. The fear that the support of one individual will narrow sympathies is absurd. As the mother is led by love of her own child to love the whole world of children, so the love of one missionary will put one in sympathetic relations with all.

6. *It exalts the standard of Christian life.* The near view of the joys and the sacrifices in lands afar presses home the imperative to match these in the church at home.

7. *It helps the missionary.* To know that one church has in him a special interest, that its prayers ascend for him continually, that its life is peculiarly linked with his, comforts, sustains, and inspires him. It exalts, too, his sense of responsibility, since he adds to his foreign field a field at home which will gain its idea of missionary obligations from what it learns through his character and service.

FROM REV. WILLARD B. THORP, SOUTH CHURCH, CHICAGO.

In 1894, which was fully four years before the Forward Movement was inaugurated, the First Church of Binghamton, N. Y., of which I was then pastor, selected from the graduating class of Yale Divinity School Mr. William M. Zumbro, a young man of superior ability who had offered himself to the American Board, and entirely upon its own motion adopted him as its missionary, undertaking to raise each year for the Board the amount of his salary. He came to Binghamton, met the people and spent a week with them, united with the church, and was ordained by it, and then left for his field in southern India. The effect upon the missionary spirit of the church has been deep and lasting. Revived by a visit from Mr. Wishard a few years ago, it continues to this day. The church has taken great pride in his rapid advancement to the responsible position of head of the Pasumalai College which he now holds. Its watchword has ever been the suggestive word from one of Mr. Zumbro's letters, " Remember, I shall be working while you are sleeping, and so the Binghamton church is at work in every hour of the twenty-four."

This experience of the Binghamton church with Mr. Zumbro has fully convinced me of the great value of what is now known among us as the Forward Movement method. For its greatest success several things are requisite, among which the following may be mentioned: —

1. The pastor of the church must be in hearty sympathy with the idea and keep it constantly before his people. He must also be in hearty sympathy with the missionary and treat him as his co-worker.

2. The people of the church must be heartily united in the idea, and recognize the responsibility as only second to that of raising the salary of their own pastor. To this end reliance must not be placed simply upon an annual collection, but there must be an organized plan for raising the money.

3. The people must know their missionary, have a visit from him, see

him face to face, and establish personal relations with him and his family, until they come to feel that he is simply one of their members detailed for work abroad.

4. The missionary and his home church must be suited to each other. A misfit here will produce the same results as a misfit in the pastorate. There are many kinds of missionaries, just as there are many kinds of ministers and many types of churches. If a church gets a missionary with whose ideas and methods it cannot heartily sympathize, there should be a dissolution of the missionary pastorate, and he should have a call to another church. The function of the Board here is that of a ministerial bureau.

5. The missionary himself must do his part, recognizing that the home church is a distinct portion of his field, which he is to cultivate by correspondence and in every possible way.

6. The Board must do its part, holding the church to its responsibility, sending it frequent reminders of the exact state of its ledger account in the matter of the support of its missionary, and exercising a close and sympathetic oversight over the relationship between church and missionary.

7. The church must not feel that all is done when it has sent the Board enough money for the salary. A missionary is continually needing things, little conveniences for his work, which he cannot very well ask the Board to furnish, and which individual friends in his church will often take great pleasure in providing. Among other things, he needs the prayerful sympathy and support of the friends at home who have entered into this relationship with him. He needs a base of supplies in things spiritual as well as things material.

I would suggest to any church whose interest in the support of its missionary may be lagging, that the difficulty may lie along some of these lines that have been mentioned, and may perhaps be remedied very easily by some action that will put the matter in a little better shape.

WHO KNOWS?

BY REV. CHAUNCEY GOODRICH, D.D., OF NORTH CHINA.

I HAVE recently been reading the "Life of Phillips Brooks," a life of rare interest and high inspiration. It need not be written here that Phillips Brooks was one of the great men of the last century. To have heard or seen him even once was the privilege of a life-time. But it is a single remark of his biographer that has set my pen in motion. He writes, on page 523 of Volume I: "One cannot help reflecting that if Phillips Brooks had become a foreign missionary, what an incalculable loss the church would have suffered."

Bushnell once wrote a sermon on "Every Man's Life a Plan of God." I have no quarrel with the life that Brooks chose, or with the work that he did, a life and work grand enough for any man even to dream of. When one thinks of those five volumes of incomparable sermons, of his published lectures and addresses, of what he was to Trinity Church and to Harvard,

what he was to Boston, Massachusetts, and the English-speaking world, one can almost forgive his biographer for catching his breath when he thought of the narrow escape from such irretrievable loss. What a loss, indeed, to the Church if all this were blotted out! And yet, on the margin of the page, this missionary was audacious enough to write, "Who knows?"

Before accepting the author's statement at its face value, let us think what might have happened if Phillips Brooks, instead of giving his life to Philadelphia and Boston, had given it to Calcutta, or Constantinople, or Peking. Without doubt he would have given himself to the missionary work with the same splendid enthusiasm of consecration and devotion. But the question is not now, what a work he might have done for the heathen, but what a blessing his life and work might have been to the church at home. For *such* a man to return to America once in a decade, and from the "Hub" to the Golden Gate pour out his heart upon the churches in a stream of irresistible eloquence, BURNING the words of the Great Commission into the heart of the church and setting it on fire with missionary zeal; one cannot wonder whether the blessing to the churches from this source alone might not more than have matched the "incalculable loss."

But how Phillips Brooks would have *written*, say of China! Would we have lost those volumes of inspiring sermons? Perhaps so. But the needs of the heathen would have been graphically pictured and the church's missionary duty and privilege would have been lifted into their high place and held there. Might not the result have been a priceless volume on missions, at once a choice classic and a mighty power? That great heart and splendid genius would have found a magnificent field here. Oh! I sometimes desire, with intense longing, the gift of such a man for China. The ordinary missionary now and then sends a little wail over the sea, and it is *lost*. We need a man of super-eminent genius to keep MISSIONS spelled in great capital letters before the Church. Shall we add that the Bible, which loves paradoxes, makes the rather startling announcement that it is not what we take up, but what we give up that makes us rich? "There is that scattereth and yet increaseth." The miser is the most miserable man in the world and the poorest. There are two views of the Church, separated by polar distances. One is, that it is an institution for self-nurture. That is Confucianism. It was a motto of the great sage, "Have no friends not your equal." (See Chapter I. of his Analects.) Such friendship would be a drag in the pursuit of high ideals. In the above innocent looking sentence, under a thin covering of lofty ethics, is hidden a vein of selfishness, the "fly in the pot of Confucianism ointment." It is the clasped, not the open hand; self at the centre, not love; and all for lack of a personal Saviour and a regenerating Spirit. The best that two millenniums of such philosophy can achieve, is an atmosphere with a million microbes to the cubic foot. And of such a condition the late Boxer cataclysm is but a natural phenomenon. Said a dear friend to me once: "My church would like to coddle me if I would just preach for them and let the poor alone." Such a church should be spelled with a small c.

The other view of the Church is, that it exists to pour out its life and its love upon the world. Like the little Moravian church, it is possessed with the evangelistic idea. This is Christianity. Is it continually giving out? But and so is it growing rich. Rich in new incomes of love, rich in new inflow of joy, rich in a large increase of numbers, rich in a vast accession of power, rich in a certain other-world grace and sweetness. Need it be added that its theology will be far safer under the process of large sacrifice than by devoting itself to self-nurture and spinning out of its own bowels a refined, scholastic, philosophical, up-to-date theology? Such a Church,

> "Like to some odorous spices,
> Suffers no waste nor loss, though filling the air with aroma."

Some churches need a shell dropped into them which shall scatter the fragments everywhither. This is what happened to the church at Jerusalem when it was commencing the process of self-nurture. Poor little church! Did it die? On the contrary, this heroic treatment saved it. Meanwhile a church was born down in Ethiopia, and doubtless many others.

I am dreaming what might happen (it is only a dream) if all the ministers in my beloved land, under forty let us say — while yet handsome and popular — were to be set on fire with the missionary spirit and leave their parishes. Poor shepherdless parishes! How will each Zion languish! Think of their suffering and forlorn condition! Nothing left but a few godly deacons or elders, a score or two of Sunday school teachers, some venerable saintly men, a band of "royal women," another band of Y. M. C. A. workers, still another of young Endeavorers, a beautiful church building with its spire pointing heavenwards and Bibles and Hymn Books filling the pews, and with a Christian literature in all the homes, not to mention the heritage of character coming down from the past and Christianity pervading the community like an atmosphere. Poor church! Will it survive the loss?

Well, something like this happened once in heaven, when Jesus suddenly left *His* throne of power. What a sad Christmas in heaven! What must heaven have lost by Jesus' long missionary life in this far away, black little spot of a world! Ah! and is it so that heaven is poorer for its loss? What means that burst of the angels' song? "Glory to God in the Highest!" And was there something here which would fill heaven with a new glory? Something for which all the harps should be struck to the music of a new song, which should make the hallelujahs louder and sweeter than all the æons had ever known? *Was* heaven bereaved? The rather did all heaven rejoice with a joy full of wonder and full of glory. And a new glory came to Him, who is the glory of heaven. Should not the Church catch the same enthusiasm of sacrifice, giving *its* best, and that with a spring of gladness and a grand *Te Deum?* Let the alabaster boxes be broken with never a thought of the money value. There's a rare aroma, a perfume of heaven itself, in such abandon of love. And the rewards of such giving a thousand times overmeasure the sacrifice.

While in college it was the privilege of a little company to meet the venerable Dr. Schauffler. Among the wise words he spoke to us were these,

"You can do a greater work for your own country by being a missionary than by remaining at home." That single sentence settled my life work. I pass it on to young men whose minds may still be filled with interrogation points and whose hearts reach out in love and longing to the heathen. And if, perchance, among them there be some Phillips Brooks, the crown and glory of our young manhood, let him not fear that he is burying himself, throwing away his splendid powers and bringing an incalculable loss to the church when he leaves the top of the world and chooses a love work in a barbarous tongue in the antipodes.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

CAROLINE ISLANDS JUBILEE.

Rev. C. F. Rife, of Kusaie, Caroline Islands, sends an interesting statement regarding their Jubilee meeting. He says: —

"You may be interested to hear of the Jubilee meeting held here August 21st. The people had planned for it for months before, and when the day came they were there, almost without exception, as well as the missionaries and pupils of the training schools. In the first meeting, which lasted three and a half hours, there were reminiscences of the coming of Mr. and Mrs. Snow and the Hawaiian, Oponui, and his wife. Several of the old men also told of the condition of the people before. The church was very neatly decorated and they had made four banners of white cloth with the names of a half dozen of the first Christians sewed on in red. Although the meeting was long, the interest scarcely abated. The best part of all was the repentance of five persons at the evening meeting, and the number has steadily grown, until now I think it has passed forty. Fifteen new members were received into the church at their last communion. The number of people left on this island who are not followers of Jesus is now quite small. The local trader recently remarked, concerning a lot of tobacco on hand, that he supposed it would be a loss for him."

NEW CHURCH AT RUK.

From Rev. M. L. Stimson, stationed at Ruk, the following letter has come: —

"The *Carrie and Annie* has not yet arrived at Ruk, although it is almost four months from the time of her sailing from San Francisco. Strong westerly winds have prevailed all summer until about ten days ago. Except for some resources out of the German steamship and a trader's vessel anchored here in our lagoon, as well as the supplies kindly loaned us by Miss Baldwin, we would have been reduced to native food three or four months ago. If the *Carrie and Annie* does not come before the *Oceana*, we shall try to buy supplies from the captain of the latter, and send an order on to Hong Kong, in case there is unfavorable news of the *Carrie and Annie* in our mail.

"For a long time past our Christian chief, Noa, has urged us to organize a church here at our school. There was formerly a church organization about one mile from our mission premises. For some reason this organization became bereft of teachers, and of the whole number of former members except four men and one woman. These are now living and have kept their vows of purity, even according to native testimony. We have been greatly tried by the deeds and falsehoods and mutual jealousies of these Christians and have

for a long time refused to organize. A little while ago, however, we were all moved to think a reorganization not unadvisable. For one reason and another, we have deferred action until now. Letters were sent to the three churches in Ruk, asking them to be present in the persons of their pastors and deacons. The council was convened a few days ago, at 2.30 P.M., and was almost continuously in session until 10 o'clock at night. One of the native teachers was chosen chief of the meeting. Fifty-nine persons were presented for examination, including sixteen from the former church who were reclaimed after our mission was established, and six others from the same vicinity, who were not members of our boarding schools, and twelve from the Girls' Boarding School. From the total number of fifty-nine, forty-three were selected as fit for new membership. These have chosen Noa, chief of Maseiran, Piter and Josua to be deacons of the church.

"The examinations were interesting beyond my expectations. The members of the council were often wise and penetrating in their questions. Some of the preliminary statements of Christian experience were peculiarly attractive as coming from young women and young men under our care. At least two of the young women from the Girls' Boarding School and two of our young men gave very bright accounts of their arrest from heathenism and their culture in Christianity. One woman was put on the list of delayed applicants who is believed to be an honest Christian, but is the concubine of a very wicked neighbor of ours. The subject of polygamous converts is always an unhappy one to deal with, but we all agreed that the standard of the church must be kept high, even at the expense of such a woman's feelings and disappointment. One woman, who is the first wife of a man with two concubines, was accepted. She is a good Christian, while her husband is a scoundrel. The first marriage was performed by Mr. Price.

"The services Sunday morning included the consecration of the new deacons by the laying on of hands by the visiting deacons and prayer by Rev. I. Moses. The members from the former church renewed their vows and I addressed them. Then followed the baptisms (1) of new members not before baptized, and (2) of children of Christians, nineteen in number, with covenants and the Lord's Supper, at which Rev. I. Moses assisted by presenting the bread. The congregation was exceedingly attentive and proper in behavior through this three hours' service. The solemnity of the occasion seemed pervasive."

West Central African Mission.

SLAVE MANIFESTO.

THE following extracts, taken from a letter written by Mr. Woodside, stationed at Sakanjimba, gives assurance of the safety of the missionaries in the West Central African field. His letter was received on the 27th of December:

"We are glad to say that there was at no time any imminent danger to any of us. The country has been very much demoralized, including both whites and blacks. What the end will be it is hard to tell. We hear that there is to be an inquiry by the government as to the cause of the rebellion. Some attach blame to the missionaries. The fact that the natives, in their plundering, made exceptions as to the mission's premises, has lead some to suppose that we were in league with the leaders of the uprising. This charge, it is needless to say, has not the least foundation.

"An order has been issued by the government, prohibiting Portuguese from buying slaves, or exporting them. It is very likely that the slave trade will be stopped. One Portuguese near here told me a few days ago that he had offered to dispose of his slaves for cattle. He also told me that at the fort they no longer allow payment to be made in slaves."

East Central African Mission.

LAYING DEEP FOUNDATIONS.

FROM Mt. Silinda Mrs. L. H. Bates writes a letter, received on the 31st of December. In it she mentions several most encouraging facts, indicating the rapid growth in the mission work at that difficult field. She says: —

"Our educational work is particularly promising this year. Over one hundred have been enrolled both at Silinda and Chikore the past term, and lately a new school has been opened at Matangas, which is our new station. At this place there has been an attendance of forty-six. The teacher is one of our old Silinda pupils who has recently married one of our girls and settled down to work among his own people. This in itself is an indication of growth along the lines upon which we have been working these many years. It is constantly echoed in our ears from home that *results* are what our churches want to see in order to be convinced that their gifts are worthily bestowed upon this infant mission. There is danger lest some forget that foundation work, if well laid, is under ground and so well out of sight, and the superstructure does not appear. As our natives begin more and more to work among their own people we may hope that the fascinating facts and figures so much sought after may be forthcoming, and the Scripture text, 'To him that hath shall be given' may apply even to this mission."

Zulu Mission.

NEW ZULU CHURCH.

A DESCRIPTION of church life in an outstation of the Zulu Mission is contained in a letter, received December 31, from Rev. Stephen C. Pixley, at Inanda. Mr. Pixley was appointed by the Board in 1855. He says: —

"Mr. Madekane Cele, though an unordained minister, has been laboring at Amatota, near our station in Inanda. A church was formed there only a few months ago, which numbers seventy-five adults at the present time. They have built a neat little chapel and are trying to raise the salary of their minister this year, amounting to twenty-four pounds. Originally many of this people belonged to Inanda. When the church was formally instituted at Amatota, the members belonging to the Inanda church were dismissed, that they might help in the organization of the new church. This outstation is ten miles away from Inanda. I well remember the first services which were held there. With one of the seminary teachers I went by a difficult foot-path to this out-of-the-way place and preached, under a tree, to a few unclad heathen men and women. For a few years services were conducted by a native helper, with an occasional visit from a missionary. Now we have a good wagon road made to the place. Buildings have been erected. An iron store has been put up. The chapel has been constructed and a bell purchased, so that now this place is a neat and pleasant little station. With its church, Sabbath school and day school of more than forty pupils, the station is exerting

a beautiful and healthful influence on the surrounding heathen population. For the past five years and more Mr. Madekane Cele has had a permanent position at the outstation, having been supported in part by the Native Home Missionary Society. Now the people have assumed his whole support."

Western Turkey Mission.

TEACHERS NEEDED.

THE appeals for reënforcements from missionaries who are conducting the college and school work of the American Board are so constant, and couched in such reasonable but urgent language, that the privilege of the churches in the United States seems very great as they endeavor to secure the large addition to the funds of the Board for the ensuing year. A letter from Miss Graffam, at Sivas, reveals the fact that the Girls' High School and the Boarding School are suffering because of the need of at least one foreign teacher and one or two native teachers. For some time past the teaching has been conducted by a missionary, who also was obliged to do the work of touring in the country immediately around Sivas. It is apparent that the educational work of an important institution cannot attain a high standard when such interruptions, important though they may be, are breaking in upon the program of the school. The appeal is for one foreign teacher and available funds for engaging at least one native teacher for these schools. If this appeal could meet with a favorable response, one of the present teachers could be released for touring among the villages where already there is preaching. This touring is much needed, since the women of these villages can be reached best only by a woman worker. It is also by such missionary work that the colleges and schools are supplied with scholars whose training later furnishes to the stations of a mission the experienced teachers, native pastors and Bible-women. This appeal also might well be considered by a church, or group of churches, not now giving toward some special object in connection with the Board.

STEADY EXPANSION.

The needs of the International College at Smyrna are well set forth in a letter received at a late date from Mr. MacLachlan. The mission has recently authorized Mr. MacLachlan, on his own responsibility, to borrow $5,000 for the extension and general repairs of the college property. To justify this action the following facts were stated: —

"The steady growth of the college from year to year has made constant demands for enlargement and increased general equipment. With no other resources than the revenue from students, it has been impossible to provide in advance for these pressing needs of the institution. Constant appeals to the Boards and to private friends having failed to call forth any response, we were obliged to face the alternative of checking the development of a work which is full of the richest promise, by permitting valuable property now in our possession to pass into ruin, or of finding some immediate help to carry out a plan of thorough renovation of the premises already in use, and at the same time to finish and adapt to the needs of the college a large building which stands on the property purchased some years ago, and which has been paid for without any assistance from the Board. The expenditure of a comparatively small sum of money would not only preserve the present equipment but make it render most valuable service to the college."

The great need has been for an assembly hall, a dining-hall and a preparatory

department, with an addition to provide for a new kitchen and servants' quarters. The total estimated cost of the improvement and extension is $5,000. The missionaries at the station have asked the Prudential Committee to provide one-half of this amount, the other half to be paid by the school or by funds privately secured. Mr. MacLachlan adds that the entire scheme of repairs and enlargement has been carried out during the past four months, under his personal supervision, and that now the college has an equipment somewhat commensurate, — at least so far as buildings are concerned, — with present needs, and in keeping with the dignity of a college. It is earnestly hoped that some friend of higher Christian education among the people of Turkey may respond to this important call, now being considered by the Prudential Committee, whereby the college may be freed from all financial obligation for this much-needed improvement.

LETTER OF THANKS.

The following is a letter from the Evangelical Armenian Church of Adabazar, expressing the gratitude of the Christians in that station for testimonials sent from the Board rooms, introducing the pastor of the church to persons who might contribute money for a new church building: —

ADABAZAR, TURKEY,
November 13, 1902.

DEAR BRETHREN IN THE LORD: —

We, the members of the Church Committee of the Evangelical Armenian Church of Adabazar, assembled,

Deem it to be our duty to express to you our most hearty and grateful thanks for the beautiful letter of recommendation you have given to our beloved pastor on the occasion of his going to Scotland to collect funds for our new church building.

Brethren, you have always treated us most kindly in your dealings with us. The presence of your missionaries among us we regard as a great blessing.

High School is progressing in every department, imparting to the coming generation a thorough, sound and Christian education. We take this opportunity also to express our gratitude for your sending to us our new teacher, Miss Riggs.

Pray for us, that the Lord may bless and prosper all our undertakings to the glory of His name.

Yours in Christian love, on behalf of the Church Committee,

S. C. NAVALGIAN, M.D.,
Chairman pro tem.

HAGOPOS M. TOMBOULIANS,
Secretary.

SCHOOL REPORT.

REV. R. CHAMBERS, of Bardezag, sends the following information regarding the work at his station: —

"We have seventy-five boarders at this time, which compared with seventy-one of last year, shows a small increase. The total number of students in our school is 109, as compared with 104 last year. The condition of the school and the progress of the pupils is most satisfactory. There are with us about eighty orphans, for whom the requisite support is coming in as needed."

Marathi Mission.

EMERGENCY SCHOOLS.

THE ravages of the plague still continue in several sections of the world occupied by the American Board Missions. From Satara Rev. Henry J. Bruce, who was appointed in 1862, writes: —

"The plague is raging all about us and is causing much trouble. The boys from our orphanage are encamped a

mile out of the city, and this evening the second boys' orphanage will be removed to the same place. The girls too must be taken away, if we can find a place for them. Our city schools are all closed on account of the plague. The city chapel has been deserted for weeks because the whole region in which it is located is badly affected. We tried having a portion of the school in one of the boys' orphanages, but the plague has driven us out. Now one portion is on our side veranda, and the other two portions I saw this morning, sitting out under the trees. The dread scourge has spread not only in the city but all through the district, and is therefore hindering our work in every quarter."

Madura Mission.

CUSTOM VERSUS REASON.

One of the problems confronting missionaries in India is revealed by the fact that custom is much more powerful than reason. Mr. Jeffrey writes from Melur, South India, regarding his disappointment on learning that three or four villages that he had expected to become outstations of his field, and for which he had labored a long period of months, had decided against becoming so related. He says: —

"Last Sunday we went to a village and passed some people consulting the soothsayer. The soothsayer said to us, — 'Why do you come to listen to my senseless railings. I am not possessed of the god nor have I power to tell these people wisdom. I only make these pretenses to get rice for my stomach.' The people who were consulting him heard all he said, and they too expressed themselves as having no faith in the soothsayer whom they were consulting; but, nevertheless, though I took the gramophone, I could not draw them away from the sorcerer. Custom is everything. Common sense and reason are nothing. And it sometimes seems that a better time than this will never come. A village of people will almost decide to come over in a body. That attitude settles into a custom and there they remain, just on the point of becoming Christians and yet never taking the decisive step."

Such problems as these can only be settled by prayer in addition to the faithful work of the missionary. It is true that if the church at home labored for these misguided people of non-Christian lands, through prayer, as it is their privilege to do, the missionaries on the field would find many of these obstacles removed, and would be constantly experiencing new encouragement in their labors. This is surely the most effective way in which those who cannot go to the field can serve the enterprise.

Foochow Mission.

CHEATING THE DEVIL.

The strong hold that superstition has on people of non-Christian countries is well illustrated in an abstract taken from Mr. Hartwell's letter, written at Pagoda Anchorage: —

"There has been quite an unusual amount of sickness in and around Foochow this year. Since the decline of the plague we have had what has been called cholera, and many persons have died. There has been quite an unusual amount of idol worship in many places. In the Iangseng village near us, they are reported to have spent over $2,000 on ceremonies called 'The Universal Ferriage,' much like the Romish ceremonies to release the spirits of the dead from Purgatory. The heathen idea is that in this way they benefit the spirits of

the dead and sort of hire them not to come and trouble the living by causing sickness and calamities. These ceremonies greatly aggravated the amount of sickness and death in the village. The head man on the list of contributors in one of the three clans in the village, when they had a similar ceremony two years since, lost a son by death during the ceremonies, or soon after. So this year the man whose name should head the list of subscribers was afraid to put his name down at the head, lest it might not be propitious for himself. To avoid the difficulty, he put down an empty name of no one in the village as the head subscriber, to cheat the evil spirits of the dead, and put his own name down in the second place. But this trick did not save himself. He also lost a promising son by cholera at the time of the ceremonies."

CONVERSIONS AT FOOCHOW.

MRS. C. L. PEET, in writing from Foochow, says: —

"Each year we send young men into direct Christian work. In looking up the register for the period covering 1890 to 1902 I find that we have sent out forty-two young men, of whom thirty-six are employed in our own station, chiefly as preachers and teachers. Applications come from all parts for our young men. We have had a good annual meeting. There were thirteen delegates, including the whole theological school at Shao-wu. Mr. D. Willard Lyon, one of the National Secretaries of the Chinese Young Men's Christian Association, gave several most helpful talks during the evenings throughout the conference. At the last meeting he called for an expression from those who desired to be Christians, or who wished to have special prayer offered for them by those who were already Christians. The test was to rise and come to the forward part of the room. Over twenty students responded, among whom were some who had been with us longest. Since the time of the annual meeting Dr. Woodhull has met the students of the English department. At this time over sixty pledged themselves not to use tobacco. The last meeting of this series was planned for the students of the Chinese department. The meeting was very good and many arose, expressing a desire to lead a clean life. We feel sure that the Holy Spirit is working among us. There is a good spirit in the school. Seven have just come forward, desiring to enter the church at our next communion."

South China Mission.

TEN YEARS IN CANTON.

FROM Canton Rev. C. A. Nelson writes: —

"The houses are now nearing completion and we expect to move in January 1, 1903. The buildings will look well and the American Board will not be ashamed of their appearance. Two weeks ago we held our annual Chinese Church Meeting. During our ten years of service 169 persons have received baptism in Canton. We have now an adult membership of 125, of whom forty are women."

North China Mission.

SEED SCATTERING AGAIN.

IN some of the parts of China occupied by American Board Missions methods employed a few years ago can no longer be used. Miss Mary E. Andrews, in writing from Tung-cho, says: —

"A great deal of village work is open for us, but it is not the old-time work of teaching and holding meetings with little groups of Christian women. Such work is almost wholly broken up, because we have no longer Christian women scattered through the villages around us. But in many new villages heathen homes are opened to us where we are received sometimes cordially and at other times grudgingly, and where crowds gather to look and listen. So we have gone back to the seed-scattering of the earlier days. Since coming here I have started two little schools in the city made up almost entirely of children from heathen homes. One is in the immediate neighborhood of our old home, where there is a good deal of enthusiasm in study. At each school a children's meeting is held on the Sabbath, as well as a meeting for any women who may come in."

CONSTANT ADVANCE.

In a letter received January 5 from Rev. William B. Stelle, of Peking, still further information is given regarding the conditions of Christian work in that section of the empire: —

"Dr. and Mrs. Ament and Miss Russell recently made a country trip, visiting almost all of our stations, and Miss Russell is now at Cho Chou. At all of the stations where there are helpers, the tangible results from whatever effort is put forth seem most satisfactory. There are a number of places where we formerly had considerably little centers of work, but now there is no native available to send to them to act as leader. There are also several new places where the conditions seem to warrant the sending of one man (native) to help, but at present these places can only be aided by infrequent visits. The general aspect of the country work is therefore most encouraging. The problem is to so keep the available helpers stationed and moving about that the most and best results may be obtained.

"Here in the city there seems a decided desire to know the truth and to live the new life. Of course there are the usual number of those who are stolid and unthinking, but it is most encouraging to see the real inquirers and seekers. On Wednesday, at the afternoon prayer meeting there were about forty standing to be examined. One third were voted to be received into the church, one third received on probation, and the remaining third stood to express their desire to accept Christ as their Saviour. They were advised to study and receive further help in learning of Christ. That number, of course, was unusual and was in fact the result of several weeks of work at our two chapels. Still there is never a regular meeting at either of the chapels without five or ten standing to confess their sins. This is undoubtedly the time for work. The people are thinking and are open minded to the truth."

Japan Mission.

NATIVE EVANGELISTIC LEADERSHIP.

SPECIAL evangelistic meetings in Matsuyama are described in a most interesting letter from Rev. Sidney L. Gulick. He says: —

"Words almost fail me to tell of the rich blessings the Lord has given us in a series of evangelistic meetings just completed. Mr. H. S. Kimura was with us fourteen days (October 14 to 28). The first two evenings were devoted to prayer. For eleven successive nights the simple gospel of God's love to man and of salvation at once from sin through trust in Christ was preached with burning zeal and numberless illustrations. An after-meeting was held each night, those only being asked to remain who

seriously wished to find salvation. Mr. Kimura conducted these after-meetings with great skill. While all heads were bowed in prayer instant and courageous decision was urged; then those who had decided to give themselves to Christ were asked to raise their hands, all heads being still bowed. Decisions were made at every meeting, whether in the church, the girls' school, or at the preaching place. Those who raised their hands were asked to come to the front and the Christians kneeling in rows behind them were asked to pray for the new converts. At the close each convert was asked to sign a solemn pledge card.

"Mr. Kimura spoke twenty-five times altogether, eight of these being in the girls' school. By the close of this series 107 persons (forty-eight men and forty-nine women) had professed conversion and had signed the consecration cards. Many of these after-meetings were very solemn occasions. Our final meeting was one of welcome to the new Christians and a farewell to Mr. Kimura. It was exceedingly successful, over seventy of the converts being present. Each person, old and new alike, had his name, clearly written, pinned to his breast; all the young Christians had also a paper cherry blossom. A gilt edged memorial card was presented to each convert, on which was printed the solemn pledge signed on the night of decision, an exhortation to faithful Bible study, church attendance and prayer, a brief prayer suitable for the convert himself to use and two appropriate passages of Scripture. This memorial card is to be kept in the Bible. We hope that if at any time in the future the faith of any shall wane, this card will help such to return to their first experience and determination.

"The dominant characteristics of Mr. Kimura's preaching are the earnestness of his own faith, the simplicity of his Gospel message, insistence on only the pivotal truths of sin, eternal life and death, God's love, Christ's atoning death, and the need of instant decision. He freely uses the second personal pronoun in the denunciation of sin. I was afraid some might take offence at this; such does not seem however to have been the case, though some of the Christians were offended by his fun and wit. He makes occasional use of sarcasm, but never once did I hear him bring out the pathetic side of life's struggles and failures. A large fund of common sense seasons all his words and ways. The Lord has given him a varied experience, both in America and Japan, fitting him well for the special work to which he is manifestly called. The duty now upon us is to follow up and train these many new Christians. We pray for wisdom and strength for this arduous task."

ITEMS FROM THE MISSIONS.

Japan.

Kobe Awakening.

There are now about sixty inquirers in the Kobe church, of which Rev. T. Harada is the pastor. He and his assistant are kept very busy in providing for adequate Christian instruction for this large number. There is also a warm religious interest in Kobe College, where some fifty of the students are inquirers.

New Pastor Efficient.

At Tsuyama five united with the church at the last communion, and there is a decided advance in the Christian work in the city since the new pastor, Mr. Morita, began work there.

Spirit of Inquiry.

Mr. Dunning, of Kyoto, writes: "I have been impressed with the new era of life and progress that has spread and is spreading through Japan. It has

long been marked in the commercial, political and educational life of the people, and now it is manifesting itself in the spiritual and religious life. Everywhere there seem to be growing a strong, earnest spirit of inquiry, an eagerness to hear, and an earnest desire to know the truth. This spirit is very noticeable in some of the more purely evangelistic fields, as in the Tottori field, two days northwest of Kyoto. In this field Rev. Mr. Bartlett, with one or two helpers, has recently been making a tour which has been one continuous series of joyful surprises. Where before there has been great opposition to Christianity, and exceeding difficulty in obtaining a hearing, a hearty, cordial welcome has now been given."

Student Converts.

Fourteen Doshisha students are to be admitted to the Doshisha church on confession of faith at the next communion. A new spirit of quiet, earnest Christian helpfulness seems to be spreading through the school, affecting faculty and students alike.

Christian Statesman-Educator.

Mr. Kataoka, the President of the Doshisha, has just been reëlected to the Presidency of the lower House of Parliament. To have a man of President Kataoka's pronounced Christian views serve at the same time as President of the Doshisha and Speaker of the House of Commons, gives both Christianity and the Doshisha a standing before the masses of the Japanese people which nothing else could give.

Searching Questions.

The tests to which a missionary is put is illustrated by the experiences of Dr. Albrecht in Japan. Upon a visit to some hot springs in the mountains of Aizu, he was plied with questions like the following: "What is the origin and nature of the conscience?" "What are the reasons for believing in mind as separate from brain matter?" "What is the relation of Lotze's philosophy to the school of Ritschl?" etc.

Yale Japanese Evangelist.

Mr. Kimura, who has recently returned from the Chicago Bible Institute, has been conducting special meetings for six days and nights in the chapel of the American Board Mission at Kyoto. Fifty persons gave in their names as deciding to become followers for life of Jesus Christ, some from the Doshisha and others from the Girls' School. A few people who had been attending the meetings only needed something definite, like the appeals of Mr. Kimura, to bring them to a decision to enter Christian life. Mr. Kimura was prepared in his study of theology at the Yale Divinity School.

A Converted Newspaper.

The newspaper which has been published by Mr. Kosaki in Tokyo, under the name of *Weekly News*, is to be moved to Osaka, and there published under the new name — *Christian World*. A Japanese who has studied at Yale has been appointed editor, to serve under Mr. Harada. This paper was formerly called the *Christian News*, and the action here announced is another indication of the fact that Osaka is the center of the Kumi-ai churches. This paper will be their recognized organ.

India.

A Mighty Force.

Pasumalai College at Pasumalai, Madura, has nearly 500 students on its rolls. It has preparatory, normal, classical and theological departments, and is for young men only. In a recent letter, Dr. Washburn, who for nearly forty years was connected with the Institute, reports that since 1886 over 350 schoolmasters have been trained and are now, for the most part, scattered in almost every Tamil-speaking district in Southern India, carrying the Christian stamp of Pasumalai wherever they go. Every

male teacher in the Madura Mission was trained here. The College and Theological Seminary has sent out nearly 200 preachers, evangelists and pastors. These are engaged in our own mission and in the missions of other boards, constituting a mighty force for the evangelization of 23,000,000 Tamil-speaking people in India and Ceylon.

Trained Nurses.

In connection with the medical work of the the Board in Ahmednagar, in the Marathi Mission, classes have been opened for training nurses and hospital assistants. It is believed that this work will accomplish much for the success and permanence of the influence of medical missions in India. This medical work is now under the care of Dr. George Harding and Dr. Lester Beals. A fine new hospital is under construction, the funds having been furnished by the Woman's Board and the Indian Government.

In Quarantine.

The plague has broken out again at Satara with unusual fury. The boys from our mission orphanages are in camp a mile out of the city, and the missionaries are looking for a place to which they can transport the girls. The mission schools were broken up and the pupils are gathered at the missionary residence, where they recite upon the verandas and under the trees.

Power of Sin Broken.

Services have recently been held in the college at Batticotta, Jaffna, conducted by Mr. Sherwood Eddy, aided by Mr. Azariah, Assistant Secretary of the Young Men's Christian Association at Madras, and Mr. Paramanathan, both Tamil men. As a result, many of the Christian boys have been much aroused in their religious life. A general confession of sin followed the meeting and a very decided change for the better in the atmosphere of the college. Eighteen Sivites expressed a wish to become Christians, a part of whom needed only to be brought to the point to confess Christ openly before all. The meetings demonstrated that many of the sins prevalent among young men throughout the world have a strong hold on the boys and young men of India and Ceylon.

A Missionary Inventor.

By an invention of his own, Mr. D. C. Churchill, stationed at Ahmednagar, and coöperating with the Marathi Mission, has equipped a hand loom with an automatic device that bids fair to be a great help to the weavers. On the improved machine Mr. Churchill has already woven thirty yards of coarse cloth in a day, which is more than twice the output of an ordinary loom. This loom is not yet equipped for fine cloth, but it will be in a short time. The industrial work for orphans is still being prosecuted. Every community in this station is alive with schemes and plans for teaching these orphan wards of the mission to become independent. Mr. Churchill is a recent graduate of the Massachusetts Institute of Technology.

Turkey.

A Physician's Opportunity.

Dr. H. H. Atkinson, who arrived at Harpoot to begin medical work about a year ago, has been engaged almost wholly in mastering the Turkish language; and yet, while studying Turkish and assisting Dr. Shepard of Aintab, who was at Harpoot for special medical practice, Dr. Atkinson reports that in about three months, without seeking any work, he made 302 bedside visits, performed 125 surgical operations, and saw at his office 861 patients.

Evangelist in Van.

Mr. Campbell, an English evangelist, who has been engaged for a time in Oroomia, Persia, in connection with the Presbyterian missions, has been conducting special services in Van. Much in-

terest has been manifested, especially among the children of the schools. The schools in Van are crowded with pupils, besides the several hundred orphan children under the care of our mission. The far-reaching value of this special evangelistic effort can hardly be overestimated.

Rapid Growth.

The mission work in and about Van has grown so rapidly that the missionaries have practically established four outstations. Six evangelists are maintained in the field. Persecutions of native Christians have been somewhat severe, but the work grows proportionately. Villages hitherto hostile to Christianity have asked for Protestant teachers for their schools.

After a period of rest in Urumia, George C. Raynolds, M.D., of Van, who was appointed a missionary in 1869, has returned to his work. His physical condition is greatly improved, so that he has now thrown himself again with full vigor into the heavy medical duties centering in that station.

Macedonian Unrest.

The political situation in Macedonia is not reassuring at the present time. The country is agitated by various revolutionary parties, some of whom have degenerated into mere brigand bands which frequently clash with the Turkish authorities, and the poor villagers are ground between the upper and the nether millstone. This condition prevails in a large measure over the greater part of Macedonia, and is intensified near the Bulgarian border. Much lawlessness and excitement prevails, and there are rumors that in the spring these bands will do their utmost to provoke a general uprising. The missionaries do not anticipate any personal peril and are continuing their work with little interruption. Their presence affords great comfort to the terrified people, while many find new consolation in the gospel message.

From Trebizond.

Mrs. Parmelee, upon the death of her husband at Beirut, returned to the lonely home in Trebizond in November. In spite of the great sorrow which has fallen upon her and the loneliness of her situation, she writes: "If I continue well I should like to stay here until reenforcement comes." When one considers that Mrs. Parmelee has only her daughter Ruth with her in care of this great station, and that her nearest missionary neighbors are more than two hundred miles distant, we must admire the devotion and heroism which such a decision involves. Undoubtedly the mission at its coming annual meeting will make some permanent arrangement for Trebizond.

The Tenth Legion.

Miss Mary Ward sends an interesting account of the organization of a "Tenth Band" which was started in their schools by Miss Willard. This Band is composed of about twenty girls, who became interested in systematic giving through studying in the Sunday school the Scriptural passages on the use of money. Miss Ward says a box for their use has been made at the shop, with four divisions, on which are designated the following objects: American Board, Village Schools, the Poor, and the Support of a Girl in the School. The last object was chosen as one of four, at the suggestion of the girls themselves. These students are not rich in money or this world's goods, as a rule, but they wish to give what they can.

Mexico.

Progress in Parral.

Rev. James D. Eaton, Treasurer of the Mexico Mission, with headquarters at Chihuahua, recently visited Parral and the adjoining country. During the two weeks devoted to the tour he attended a

Sunday School and Christian Endeavor Convention, to which forty-five delegates had come, one having traveled four days on horseback. Mr. Eaton also visited six towns, celebrated the Lord's Supper in four, baptized nine adults on confession of faith, and eight infants, and gave seven lantern-slide lectures on the Life of Jesus.

Printing Plant Supplanted.

From Guadalajara the statement comes through Rev. Alfred C. Wright, that there is an unprecedented opportunity before the *Colegio Internacional.* So many new applicants for admission to the school have been accepted that the printing plant has of necessity been moved from the building to make room for new students. Even with the increased space the capacity of the building is crowded to the fullest extent. None but the best of candidates, including the sons of the Mexican preachers, are being received. It is an encouraging fact that full pay students are gradually increasing in number.

Austria.

Large Sales of Scriptures.

In Catholic countries great emphasis is laid upon the circulation of the Scriptures among those who can read. Dr. Clark, of Austria, reports that during the last year over 17,000 copies of the Scriptures, in whole or in part, were sold under his supervision. In December eight persons joined the Smichov church in Prague, with from seventeen to twenty upon the waiting list for the next communion.

China.

Four Furloughs.

The average period of years spent by a missionary in the foreign field without a furlough is between five and eight years. Rev. Charles Hartwell, of the Foochow Mission, spent thirteen years on the field before his first furlough, ten years before his second, twelve years before the third, and it is now eleven years since his last return to China in 1891. In a recent letter he says: "I am hoping to remain in China as long as God spares me to serve Him on the earth."

Theological Deputation.

The entire theological class of the seminary at Shao-wu, located 250 miles up the river from Foochow, have recently been sent, with two native pastors, to the annual meeting of the Foochow Mission, held in Foochow city. Rev. J. E. Walker has written, saying that to most of these students the experience will be a rare occasion in their lives which will do them more good than half a year of routine study.

Mud Gods Destroyed.

During last summer, religious services in several villages of the North China field have been conducted by the native Christians, with but little direct aid from missionaries. At a village in C'hung Yuen, Mr. Tu has kept a village school on week days, and conducted services on Sunday, while supporting himself and family by raising rice. Their small village is on the banks of the Fen River. Nearly all the families have become Christians, having emptied all their mud gods out of the village temple, which is now used for Christian worship.

Philippines.

With a party of sixteen missionaries bound for many fields, Rev. Robert F. Black, the newly appointed missionary to the Philippines, traveled to Manila *via* Japan, where he arrived November 17. Mr. Black starts soon on a visit to several islands, chiefly Mindinao, to study conditions with reference to permanent location for missionary work.

NOTES FROM THE WIDE FIELD.

CHINA.

THE UPRISING IN SZ-CHUAN. — In this western province of China, watered by the Yang-tse River, there has been an uprising similar in many respects to the Boxer uprising of 1900, in North China, and missionaries of the American Methodist Episcopal Board, as well as of the Church Missionary Society of England and the China Inland Mission, have been in no little peril. At Chen-tu there was a serious fight in the streets, and business was entirely suspended for a time. The Methodist Mission suffered a loss of about a dozen native Christians killed, including one preacher. Nevertheless its services have not been interrupted, and the arrival of a new Viceroy has apparently ended the uprising. A striking incident in connection with this matter is brought to view in letters which passed between the missionaries of various Boards at Chen-tu, in welcoming the new Governor, General Ts'en, who had been sent to take the place of the inefficient or corrupt official who had allowed this Boxer movement to get such headway. General Ts'en was sent because of his previous vigorous administration in Shansi. The letter of welcome addressed to him by eighteen missionaries expressed their satisfaction at receiving him, in view of his progressive policy while in the north, referring specially to his dealings in the matter of the Shansi University and the care of the missionaries. To this letter of welcome the Viceroy replied in the following striking terms: —

"I am not worthy to receive your praises, and I shamefacedly and unceasingly thank you. The sudden uprising of rebels in Sz-chuan province at this time is owing entirely to the unpreparedness of the local officials. It is much to be regretted that you should have had cause for alarm. I earnestly hope that this insurrection may speedily be suppressed, and that the people and the church may enjoy tranquility. Regarding my management of affairs in Shansi, it was entirely owing to the fact that all the leaders of your church were truly able to act according to that precept of the *Save-the-world religion*, '*Love men as thyself;*' therefore the honor should be equally divided between us.

"Having come to this place, I earnestly hope that, as with the leaders of your church in Shansi, so there may be between us mutual confidence and sincerity, that thus I may be able to accomplish in Sz-chuan what I was able to do in Shansi."

INDIA.

FOR INDIA'S REFORMATION. — Thoughtful Hindus are well aware of the incapacity of their faiths to elevate the masses of the people, or to purify the moral life of the country. Sometimes they confess this with much show of feeling, and while they commend the Christian faith and extol Christ, they fail to accept fully His teachings or to renounce their old religion. A very striking article appeared in a Hindu paper of September last, written by one who is prompt to say he is not a Christian himself, but who singularly and inconsistently proposes as a remedy for the moral condition of India that the Bible be introduced as a text-book into the schools of all grades. Here is his statement: —

"If the teaching of the Bible be substituted for that of the Puranic theology, our students will at least be freed from the trammels of bigotry, and will learn to reason, generalize, or investigate like rational men. I am not a Christian, but I think the more Christlike we become the better for us and our land. And toward securing this happy end, nothing can be more effective than the practice of placing

before the minds of our students daily and repeatedly the ideal of love, self-abnegation, and suffering for others' sake, that is presented to us in the pages of the gospels. What figure in the ancient history of India impresses us with greater reverence, except it be Raja Ram Chundra? But the narrative describing the life and deeds of the latter is marred with gross inconsistencies, and its value as a testimony is much diminished. How simple, how direct, how unadorned is the gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the *slokas* of the Puranas, or the *mantras* of the Rig-Veda."

AFRICA.

THE MARTYRED BAGANDA BOYS. — It seems that a full investigation has shown that the three young men who were martyred some years ago in Uganda did not "sing in the fire" which consumed their bodies, as they were at first reported to have done. These young men, Seruwanga, Kakumba, and Lugalama, when they were led away to death, were followed by a jeering crowd. Among the taunts hurled at them were the following: "Oh, you know Isa Masiya (Jesus Christ)!" "You know how to read!" "You believe you will rise from the dead!" "Well, I shall burn you and see if it is so!" But the young men endured these taunts boldly, and the report, which seemed for a time authentic, was received that they actually sang a version of the hymn, "Daily, daily sing the praises," while the flames wrapped their bodies. Mr. Stock, the Editorial Secretary of the Church Missionary Society, who credited the report and introduced it into his history of the Church Missionary Society, now states that further examination proves that this latter statement is incorrect. Not that there is any doubt that the young men were martyrs in truest sense, and that they endured persecution bravely, and that they did sing the hymn referred to during their period of persecution, but the common report that they sang while burning is not substantiated. None the less are these Christian martyrs of Africa worthy of honor.

THE CHARACTER OF NATIVE CHRISTIANS. — The *Chronicle* of the London Society for November has an interesting report of an interview with a Mr. Gerrans, a prominent trader in Mafeking, who knows well the natives of the Transvaal and Bechuanaland. When asked about the character of the native Christians, Mr. Gerrans replied: "There are all sorts of Christians in Africa, as in England; but, taking them as a whole, I have no hesitation in saying that the native Christians are very far from being a disgrace to the religion they profess. Many of them are men of really fine character, who are prepared to make sacrifices both of time and money for the cause of Christ. There is something about the simplicity and fervor of their devotion which is very attractive; indeed, I have frequently gone to conduct service and worship with them in their native chapels in preference to the European church." Mr. Gerrans speaks warmly of King Khama, and of his administration of affairs within his district. He quotes a frequent saying of the police to traders and others when they reach the territory where Khama rules, after they have suffered from thieves in other districts, "You need have no fear of thieves now: you are in Khama's country." In referring to the frequent jibes that are made against native Christians, as if they were less reliable than other natives, Mr. Gerrans says that one reason for these criticisms is that the natives, on becoming Christians, soon become more intelligent and capable of understanding what is best for themselves and others, and hence they are not so easily duped by traders. The traders, therefore, are hostile to them because they cannot get so much out of them.

THE FRENCH MISSIONS. — The Annual Report of the French Congo Mission for 1902 gives the following statistics: Four mission stations; forty outstations; thirteen European workers; nineteen native evangelists and teachers; members of the churches, 244; catechumens, 1,001; pupils in schools, 404.

From the Zambesi, M. Coillard again writes of the long delay of the conversions for which the missionaries labor. "There are great audiences at their services; the gospel is faithfully preached. Why at the Zambesi do hearts remain closed to the action of the Holy Spirit, while in other fields, such as Uganda, the Congo, and among the Angoni, many souls are won to the Saviour? The greatest obstacle is the royal power, the absolute and uncontested authority of Lewanika. Everything belongs to the king: men, women, children, and the produce of the country. In a word, Lewanika is a demigod. If it were still as M. Coillard knew it on his first arrival, his reign would be a reign of terror." Following his example, the chiefs of all ranks keep up this tyranny, destroying all individuality among their people and exacting obedience to their least desires. Then, alas! there are the whites, whose influence develops among the natives the trading spirit and vanity. "So," says M. Coillard, "conversion, always a miracle of the grace of God, is a miracle still more marvelous in this unhappy country. Still the Lord does not leave us without witness of His power, without encouragements." At Lealugi, M. Coillard has received into the church three or four catechumens, and there are several conversions. Thus far the work of the schools is that which gives greatest satisfaction, but there are hopeful signs of an awakening, "very faint still, very light, but still real."

IN BASUTOLAND. — The French Mission among the Basutos has had a very prosperous year. Fifteen new schools have been opened and 1,178 communicants have been added to the church, making the present number 12,676. There are also 7,495 catechumens, preparing for admission. The churches have contributed during the year the remarkable sum of over $19,000 for their home missionary work, for the Zambesi Mission, and for the deficit in the funds of the Paris *Société des Missions*, to which they owe their existence.

An affecting testimony to the reality of the Christian character of these Basutos has been borne by the kindness with which they have received the Boers, who fled from their homes during the South African war. These Boers, who were formerly their oppressors and enemies, sought refuge by thousands in Basutoland, bringing their families and their cattle. "The Basutos received them with sympathy and dignity," writes M. Casalis. "Houses were placed at their disposal. In many of our outstations the Boer refugees have lived in perfect harmony with the blacks, seating themselves on Sundays upon the benches of our chapels, which must seem to them very modest, after the magnificent churches which one sees in the large Boer villages. Many of our evangelists organized services over which the Boers presided, speaking Dutch. It has been a touching example of fraternity and charity, the fruit of suffering borne in a Christian spirit."

LIVINGSTONIA. — Darkness and light are in closest juxtaposition in many parts of Africa. The mission of the United Free Church among the Ngoni, west of Lake Nyassa, has been most remarkably blessed, and the transformation of these wild heathen into docile Christians has been marvelous to behold, but alongside of these now Christian towns there are communities where gross heathenism still prevails. Rev. Daniel Fraser gives an account of the Rukuru Valley, where as yet there are only one or two schools. Just now there is a revival of sorcery called *kayeyi*, which is blighting the whole country. Certain witch doctors claim to have a medicine which make men proof against curses and death. If the people do not give them

sheep, goats, etc., they refuse to inoculate the people with *kayeyi*, and unless they are thus inoculated they will curse the people and they will all die. The people strangely give heed to these assertions, and while under the sway of these impostors dare not listen to Christian teachings. Mr. Fraser reports one case where a witch doctor and his company came to a village the head man of which is a reader and a Christian. He arrested the doctor and his followers, and after a service, they had him tried in public and they were found guilty. This head man, having no fear of their curses, administered punishment by thrashing them, and saved his people from further spoliation.

POLYNESIA.

SABBATH OBSERVANCE. — The Annual Report of the London Missionary Society speaks of the fidelity of the native Christians on the island of Mangaia, one of the Hervey group, in refusing to do business on the Sabbath when it was greatly to their own apparent disadvantage. Whatever weakness these Polynesian natives show, they certainly are to be commended for standing by their convictions as to duty. They are not rice Christians, as they are sometimes called. The report says: "It had been announced that the Union Company's steamer would call at Mangaia for a cargo of fruit, and as the vessel seldom comes more than once a year, it is an occasion of great importance to the people. Oranges, bananas, and pineapples were carefully packed for the Auckland market, and the people looked to clear at least £200 by the transaction. The vessel arrived on a Sunday, and the captain would not wait. The people were without a missionary, and every influence was brought to bear upon them to induce them to ship the cargo. They were threatened with an action for demurrage if they refused; but rather than do what they felt to be a distinct breach of God's law, they preferred to leave their fruit to rot, and to lose the large profit they had hoped to gain. So the ship went without it, and the people are railed at as fanatical, though it could easily have been arranged that the vessel should call on some other day."

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For colleges and higher institutions of learning in the home and foreign lands: That whichever time is observed as the Day of Prayer for Colleges, fervent supplication ascend for these institutions; that their instructors may be men of faith and prayer, seeking the spiritual as well as the intellectual life of the students; that these students may learn the fear of the Lord, which is the beginning of wisdom; that they may be fitted for Christian service in whatever spheres they may be called to occupy, and that from their number may come a full supply of preachers of the Word, imbued with desire to carry the gospel even to the ends of the earth. (See page 50.)

ARRIVALS ABROAD.

November 17. At Yokohama, Miss Clara L. Brown, returning to the Japan Mission; also Rev. and Mrs. Enoch F. Bell, to join that mission.

November 25. At Tirumangalam, Madura Mission, Rev. James C. Perkins.

November 26. At Tientsin, North China, Rev. Edwin E. Aiken and wife; Dr. and Mrs. Francis F. Tucker, and Miss Bertha P. Reed.

December 1. At Pao-ting-fu, Mrs. Estella A. Perkins.

DEPARTURE.

January 3. From Boston, Mr. Dana K. Getchell, returning to his post as instructor in Anatolia College, Marsovan.

DEATH.

December 16. At Montreal, Canada, Rev Frank W. Read, of the West African Mission. (See page 61.)

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Augusta, So. Parish Cong. ch.	20 00	
Bangor, 1st Parish Cong. ch., 75; Hammond-st. Cong. ch., 75; and Central Cong. ch., 75, all toward support of missionary,	225 00	
Bath, Winter-st. Cong. ch.	91 81	
Belfast, 1st Cong. ch.	30 00	
Brunswick, 1st Cong. ch.	345 82	
Camden, Cong. ch.	22 00	
Castine, Mary F. Cushman,	5 00	
Centre Lebanon, Cong. ch.	5 15	
Cornish, Cong. ch.	4 00	
Cumberland Mills, Warren Cong. ch.	154 20	
Eastport, Cong. ch.	3 05	
Falmouth, 2d Cong. ch.	3 36	
Gray, Cong. ch.	50	
Hampden, Cong. ch.	2 10	
Kennebunkport, So. Cong. ch., 6; 1st Cong. ch., 6,	12 00	
Lyman, Cong. ch.	3 00	
Norway, 2d Cong. ch.	5 00	
Patten, Cong. ch.	2 60	
Perry, Rev. S. K. B. Perkins,	10 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 450; 2d Parish Cong. ch., 118.94; St. Lawrence Cong. ch., 25,	593 94	
South Bridgton, Cong. ch.	4 00	
Turner, Cong. ch.	12 65	
Wilton, Cong. ch.	7 00	—1,562 18

NEW HAMPSHIRE.

Bath, Cong. ch.	4 50	
Chester, Cong. ch.	4 16	
Concord, So. Cong. ch., to const. with other donations, CHAS. G. REMICK, WILLIAM M. CHASE, and WILLIAM F. THAYER, H. M.	267 88	
Derry, Central Cong. ch.	80 40	
Dover, 1st Cong. ch., toward support Rev. F. W. Macallum,	9 10	
Durham, Cong. ch.	2 00	
E. Alstead, Cong. ch.	2 15	
Exeter, Little Gleaners of Phillips ch., toward support Rev. H. K. Wingate,	25 00	
Greenville, Cong. ch.	5 00	
Hampton Falls, Cong. ch.	38	
Hopkinton, Cong. ch., 19.05; Y. P. S. C. E., toward support Rev. J. L. Pettee, 6,	25 05	
Keene, 1st Cong. ch.	68 78	
Littleton, Cong. ch.	26 45	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 200; do., Cong. Sab. sch., for do., 24.63,	224 63	
Merrimack, 1st Cong. ch.	24 00	
Nashua, 1st Cong. ch.	115 00	
New Ipswich, J. E. F. Marsh,	5 00	
Pembroke, Friend,	20 00	
Peterborough, Union Cong. ch., Extra-cent-a-day Band,	7 30	
Piermont, Cong. ch.	5 00	
Pittsfield, Cong. ch.	13 00	
Salem, Cong. ch.	2 47	
Sanbornton, Cong. ch., 38.75; Mission Band, 14.99,	53 74	
Swanzey, Cong. ch.	9 10	
Tamworth, Rev. C. C. Torrey,	10 00	
Tilton, Cong. ch.	81 85	—1,091 94
Legacies.—Pittsfield, Mrs. Cynthia G. Edgerly, by Henry E. Drake, Ex'r, (through Cong. ch.),		300 00
		1,391 94

VERMONT.

Bakersfield, Miss Charlotte A. Nichols,	2 67	
Barre, Cong. ch., of which 65.08 for Pasumalai College,	84 68	
Bellows Falls, 1st Cong. ch., toward support Mrs. Tracy,	294 24	
Bethel, 1st Cong. ch.	3 87	
Brookfield, 2d Cong. ch., 7.43; 1st Cong. ch., 5,	12 43	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	150 00	
Chelsea, Cong. ch.	17 29	
Danville, Cong. ch.	10 80	
Fair Haven, Welsh Cong. ch., 11.25; 1st Cong. ch., 9,	20 25	
Hyde Park, 2nd Cong. ch., 16.94; Sab. sch., 5.06; and Y. P. S. C. E., 3, all for Rev. Wm. Hazen's work,	25 00	
Jamaica, Cong. ch.	1 00	
Middlebury, Cong. ch., 110.45; J. M. Boyce, 5,	115 45	
Morrisville, 1st Cong. ch.	11 21	
New Haven, Cong. ch.	18 30	
Northfield, Cong. ch.	21 26	
Norwich, Cong. ch.	15 00	
Rochester, Cong. ch.	1 97	
Sharon, Cong. ch.	1 00	
So. Royalton, Cong. Sab. sch., toward support native catechist,	4 00	
St. Johnsbury, So. Cong. ch.	111 11	
West Hartford, Cong. ch.	3 50	
Weston, Cong. ch.	6 00	
West Randolph, Cong. ch.	22 41	
West Rutland, Cong. ch.	57 27	—1,010 71

MASSACHUSETTS.

Abington, 1st Cong. ch.	6 50	
Agawam, Cong. ch.	22 09	
Amherst, 1st Cong. ch., of which 10.40 toward support Rev. E. P. Holton, 287.73; No. Cong. ch., 61.16; So. Cong. ch., 18.65,	367 54	
Andover, So. Cong. ch.	100 00	
Arlington, Ortho. Cong. ch.	102 66	
Auburndale, Cong. ch., 200; ———, 5,	205 00	
Ayer, 1st Cong. ch.	16 42	
Blandford, 1st Cong. ch., 24.35; 2d Cong. ch., 1.50,	25 85	
Boston, Roslindale ch., toward support Dr. G. W. Harding, 300; Walnut-av. ch. (Roxbury), 201.48; 1st ch. (Charlestown), 120; So. Evan. ch., of which 29.50 toward support Dr. Carrington, 93.75; Park-st. ch., 50; Union ch., 25.34; Old South ch., 25; Pilgrim Y. P. S. C. E., toward support Dr. Wellman, 25; Boylston ch., toward support Miss Kinney, 19; Friend, 35; Friend (Roxbury), 2,	896 57	
Bridgewater, Central-sq. Cong. ch.	32 48	
Brookline, Harvard Cong. ch.	302 49	
Buckland, Cong. ch.	50 72	
Cambridge, 1st Cong. ch., 50; Pilgrim Cong. ch., 28.47,	78 47	
Campello, So. Cong. ch., toward support Rev. H. P. Perkins,	500 00	
Canton, Evan. Cong. ch.	10 00	
Charlton, Cong. ch.	16 00	
Chatham, Cong. ch. and Y. P. S. C. E.	4 62	
Chelmsford, Central Cong. ch.	88 50	
Chicopee, 3d Cong. ch.	19 89	
Clarendon Hills, Cong. ch.	3 30	
Cliftondale, 1st Cong. ch.	48 91	
Clinton, 1st Evan. Cong. ch.	24 66	
Concord Junction, Union Cong. ch.	5 00	
Conway, Cong. ch.	38 03	
Dalton, W. Murray Crane,	200 00	
Danvers, Maple-st. Cong. ch., toward support Rev. F. A. Lombard,	23 74	
East Douglas, Cong. ch., to const. REV. C. P. PIERCE, H. M.	50 40	
Easthampton, Payson Cong. ch.	70 00	
Enfield, Cong. ch.	42 54	
Essex, Cong. ch.	25 41	
Fitchburg, Calvinistic Cong. ch., 89.93; Rollstone Cong. ch., 90.05,	179 98	
Florence, Cong. ch., 16.65; S. Allen Barrett, 5,	21 65	
Foxboro, Bethany Cong. ch.	45 25	
Framingham, Plymouth Cong. ch.	41 75	

Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 40 67
Granby, Ch. of Christ, 9 75
Hadley, 1st Cong. ch. 18 73
Haverhill, Centre Cong. ch. 40 55
Holliston, 1st Cong. ch. 42 73
Holyoke, 2d Cong. ch. 67 57
Hubbardston, Evan. Cong. ch. 13 70
Ipswich, 1st Cong. ch. 25 00
Lancaster, Cong. ch. 11 92
Lawrence, United Cong. ch. 14 00
Lenox, Cong. ch. 20 00
Lexington, Hancock Cong. ch. 216 68
Longmeadow, 1st Cong. ch., 22.12; Benev. Assn., 122.95, both for Dr. G. C. Raynolds' work, 145 07
Lowell, Highland Cong. ch., 38.65; Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee, 8.35, 47 00
Ludlow, A. G. C. 10 00
Malden, 1st Cong. ch., 173.03; Linden Cong. ch., 8.17, 181 20
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 3.52; do., Ladies' Mis. Soc., for do., 25, 28 52
Marlboro, Union Cong. ch. 192 51
Marshfield, 1st Cong. ch. 25 70
Methuen, 1st Cong. ch. 2 00
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 87.68; 2d Cong. ch., for do, 43.42, 131 10
Monson, Cong. ch., toward support Rev. H. J. Bennett, 261 04
Montague, 1st Cong. ch. 31 00
Monterey, Cong. ch. 5 00
Mount Hermon, Cong. ch., for work at Niigata, 25 00
Needham, Sherman C. Haven, 10
New Braintree, Cong. ch. 10 25
Newton, Eliot Cong. ch. 204 70
Newton Centre, F. A. Gardiner, 5 00
Newtonville, Mrs. Sarah E. Allen, 1 25
North Attleboro, Oldtown Cong. ch. 7 51
Norfolk, Union Cong. ch. 7 15
North Abington, Cong. ch. 10 00
Northbridge Centre, Cong. ch. 51 00
North Chelmsford, 2d Cong. ch. 6 00
North Hadley, 2d Cong. ch. 18 45
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker, 65.19; Edwards Cong. ch., toward support Rev. Lewis Bond, 19.65, 84 84
North Rochester, Cong. ch. 6 29
North Wilbraham, Grace Union Cong. ch. 20 62
Orange, F. D. Kellogg, 50 00
Palmer, 2d Cong. ch. 84 53
Petersham, No. Cong. ch. 82 00
Phillipston, Cong. ch. 7 64
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 146.45, and for work in Marathi, 10; Mrs. J. M. Wasson, 10, 166 45
Plainfield, Y. P. S. C. E., toward support Rev. C. T. Riggs, 14 00
Quincy, Bethany ch., toward Dr. Karmarkar's work, and to const., with previous donations, ALBERT L. HAYDEN, MRS. EMMA F. WELCH, AND MRS. W. E. BLANCHARD, H. M. 200 00
Rehoboth, Cong. ch. 9 56
Richmond, Cong. ch. 32 88
Salem, Crombie-st. Cong. ch. 60 37
Sharon, Cong. ch., toward support Rev. W. H. Saunders, 23 78
Shuteshury, Cong. ch. 17 00
South Egremont, Cong. ch. 11 09
South Framingham, Grace Cong. ch., toward support of missionary, 167 24
South Grafton, Union Cong. ch., toward support Rev. E. C. Partridge, 15 00
South Hadley, Cong. ch., toward support Rev. J. C. Abbott, 14 00
South Hadley Falls, Cong. ch. 21 97
South Natick, John Eliot Cong. ch. 3 25
South Walpole, F. G. 1 00
South Weymouth, Union Cong. ch. 65 17
Springfield, Memorial Cong. ch., 53.50; Mrs. Elizabeth L. Warriner, 105; "Thank-offering," 15, 173 50
Stockbridge, Cong. ch. 24 02
Stoneham, Cong. ch. 10 00
Truro, Cong. ch. 6 50
Waltham, Trin. Cong. ch. 38 52
Ware, East Cong. ch., for Zulu helpers, E. C. A. Mission, 723 90
Warren, Cong. ch. 28 00
Wellesley, Cong. ch., 218.50; Cong. Sab. sch., 47.07, and Y. P. S. C. E., 30, all toward support Rev. J. C. Perkins, 295 57
Wellesley Hills, 1st Cong. ch. 15 55
West Boylston, Cong. ch. 2 61
Westfield, 1st Cong. ch., 114; 2d Cong. ch., "A Friend," 25, 139 00
West Gloucester, Lorin Harris, 50
Westhampton, A. G. Jewett, 8 00
West Newton, 2d Cong. ch. 136 52
Westport, Pacific Union Cong. ch. 7 00
Williamstown, Ch. of Christ in the White Oaks, 3 00
Wilmington, Y. P. S. C. E., toward support Rev. E. C. Partridge, 25 00
Winchendon, North Cong. ch. 21 13
Worcester, 1st ch. (Old South), 413.91; Pilgrim Cong. ch., 125.42, 539 33
——, Neponset, 2 00—8,952 60
Legacies.—Boston, Martha P. Wilder, less expenses, 333 36
Northampton, Numan Clark, add'l, 20 00——353 36
9,305 96

RHODE ISLAND.

Providence, Pilgrim Cong. ch., 121.15; Elmwood Temple Cong. ch., 5.35, 126 50

CONNECTICUT.

Barkhamsted, Cong. ch. 4 91
Bridgeport, West End Cong. ch., 45; 1st Cong. ch., 10; 2d Cong. ch., 4; King's Highway chapel, 2.83, 61 83
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 114 29
Brooklyn, 1st Cong. ch. 35 00
Clinton, Cong. ch. 33 65
Collinsville, Cong. ch. 10 00
Coventry, 2d Cong. ch. 10 00
Deep River, Cong. ch. 26 06
East Canaan, Cong. ch., toward support Dr. A. P. Peck, 303 70
East Haven, Cong. ch., for Boys' sch., Mt. Silinda, 70 00
Ellington, Cong. ch. 103 48
Green's Farms, Cong. ch., 82.25, and Y. P. S. C. E., 2, of which 2.50 toward support Rev. W. P. Elwood, and to const., with previous donations, MISS FLORENCE D. FOSTER, H. M. 84 25
Guilford, 1st Cong. ch. 50 00
Hadlyme, Cong. ch. 12 26
Hartford, 1st Cong. ch., of which 35.25 from Hawes Fund, 456.07; Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 25, 481 07
Harwinton, Cong. ch. 20 20
Higganum, Cong. ch. 10 00
Ivoryton, Cong. ch. 13 46
Manchester, 2d Cong. ch. 160 70
Mansfield, 1st Cong. ch., 35.50; 2d Cong. ch., 14.42, 49 92
Middlebury, Cong. ch. 11 06
Middletown, So. Cong. ch., toward support Rev. J. S. Chandler, 253.63; 1st Cong. ch., 62.81, 316 44
Millington, Cong. ch. 2 00
New Britain, So. Cong. ch., 480.80; D. M. Rogers, 30, 510 80
New Haven, Dwight-pl. Cong. ch., toward support Dr. W. S. Ament, 100; Grand-av. Cong. ch., 55.95, 155 95
Newington, Cong. ch. 77 72
New Milford, 1st Cong. ch., toward support Rev. J. E. Walker, 500 00
New Preston, Village Cong. ch. 41 25

Newtown, Cong. ch. 12 00
North Branford, Cong. ch. 11 66
Northfield, Cong. ch. 5 73
North Greenwich, Cong. ch. 42 44
North Haven, Cong. ch., to const. Rev. Frank B. Doane, H. M. 61 30
Plantsville, Cong ch. 25 46
Plymouth, Cong. ch. 5 00
Portland, Rev. L. S. Crawford, D.D. 10 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 38 22
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 22 00
Simsbury, Cong. ch., toward support Rev. J. E. Merrill, 110 00
South Norwalk, 1st Cong. ch., toward support Dr. and Mrs. Underwood, 165 70
South Windsor, 1st Cong. ch. 36 61
Vernon, Friend, 25 00
Vernon Centre, Cong. ch. 32 29
Westbrook, Cong. ch. 8 68
Westchester, Cong. ch. 2 60
West Hartford, 1st ch. of Christ, to const. with previous donation, Mrs. Louise G. Handall, H. M. 52 18
West Haven, 1st Cong. ch. 7 85
Westport, Saugatuck Cong. ch. 21 81
West Suffield, Cong. ch. 41 00
Wethersfield, Cong. ch. 15 30
Windsor Locks, Cong. ch. 180 00
Winsted, 2d Cong. ch. 171 40—4,374 23

NEW YORK.

Barryville, 1st Cong. ch. 1 00
Brooklyn, Central Cong. ch., 2,463.85; Plymouth Cong. ch., 1,641.60; United Cong. ch., 56.85; Bushwick-av. Cong. ch., 15; Puritan Cong. ch., 7.07; Bethesda Y. P. S. C. E., 50, 4,234 37
Canandaigua, Cong. ch. 84 00
Cortland, 1st Cong. ch. 8 00
Deansboro, Cong. ch. 5 00
Elbridge, Cong. ch. 6 15
Franklin, Cong. ch. 51 00
Gaines, Cong. ch. 5 35
Hamilton, Cong. ch. 10 00
Keene Valley, Cong. ch. 13 82
Mt. Sinai, Rocky Point Branch, 15 00
Mt. Vernon, 1st Cong. ch. 14 47
New York, Broadway Tabernacle, 885.03; Manhattan, Cong. ch., to const., with previous donations, Charles H. Farnsworth, Lester S. Holmes, Mary E. Bennett, and Henry Bartlett Stimson, H. M., 324.10; Welsh Cong. ch., 10; Mrs. M. F. Luther, for 2 native helpers, India, 35, 1,254 13
Phœnix, 1st Cong. ch. 11 65
Port Chester, 1st Cong. ch. 4 82
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Reynolds, 100 00
Richmond Hill, Union Cong. ch. 16 50
Rochester, C. C. S. 20 00
Rome, Welsh Cong. ch. 8 00
Syracuse, Good Will Cong. ch., 36.80; and Sab. sch., 5.96, toward support Rev. J. D. Taylor, 42 76
Utica, Plymouth Cong. ch. 38 35
Warsaw, Cong. ch. 7 90—5,952 27
Legacies.—New York, George D. Sweetser, add'l, 579 00
6,531 27

NEW JERSEY.

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 200 00
Haworth, 1st Cong. ch. 10 00
Little Ferry, Cong. ch. 5 00
Newark, 1st Cong. ch., 19.17; Belleville-av. Y. P. S. C. E., toward support native preacher, Madura, 10, 29 17
Plainfield, Cong. ch. 272 00 516 17
Montclair, *Correction:* In Jan. Herald, of the 1,000 credited to 1st Cong. ch., 22 73 is from Sab. sch.

PENNSYLVANIA.

Audenried, Welsh Cong. ch. 4 85
East Smithfield, Cong. ch. 12 38
Ebensburg, 1st Cong. ch. 55 00
Harford, Cong. ch. 21 63
Kane, 1st Cong. ch., for India, 20 00
Philadelphia, Central Cong. ch., of which 10 for Cesarea, 653.71; Kensington-st. Cong. ch., 8; Chas. M. Morton, 100; Harold Goodwin, 1, 762 71
Pittston, 1st Cong. ch. 20 00
Scranton, Puritan Cong. ch. 10 00
Wilkesbarre, Puritan English Cong. ch. 28 00—934 57

MARYLAND.

Baltimore, 2d Cong. ch. 10 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 206.79; Mt. Pleasant C. E. Soc., toward support Rev. W. L. Beard, 50; Rev. Wm. C. Scofield, 20, 276 79

NORTH CAROLINA.

Broadway, Cong. ch., .50; Rev. Thos. Morrison, 1, 1 50
Dudley, Cong. ch. 5 00
Little's Mills, Cong. ch. 3 00
Montreat, Cong. ch. 4 00
Tryon, Cong. ch. 11 69—25 19

GEORGIA.

Demorest, Union Cong. ch. 15 09

FLORIDA.

Moss Bluff, Cong. ch. 2 25

ALABAMA.

Art, Christian Hill Cong. ch. 1 00

MISSISSIPPI.

Ocean Springs, Henry Wood, 5 00

LOUISIANA.

Hammond, Cong. ch. 7 45

TENNESSEE.

La Follette, 1st Cong. ch., for India, 2 50
Memphis, Strangers Cong. ch. 12 34
Nashville, Union Cong. ch. 15 00—29 84

TEXAS.

Austin, Ira H. Evans, to const. Himself, H. M. 100 00

INDIANA.

Elkhart, 1st Cong. ch. 33 43
Michigan City, 1st Cong. ch. 31 34
Ridgeville, Cong. ch. 5 00—69 77

MISSOURI.

Aurora, Cong. ch. 18 80
Breckenridge, Cong. ch. 12 30
Kidder, Cong. ch. 33 00
Lebanon, 1st Cong. ch. 28 25
Old Orchard, Cong. ch. 6 64
St. Louis, Pilgrim Cong. ch., 173; Hyde Park Cong. ch., 25.40, 198 40
Webster Groves, 1st Cong. ch. 74 64—372 03

OHIO.

Aurora, Cong. ch. 21 00
Berea, Cong. ch. 28 00
Brecksville, Cong. ch. 19 00
Chatham, Cong. ch. 20 00
Chesterland, Cong. ch. 2 80
Cincinnati, Welsh Cong. ch. 20 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. and Mrs. H. B. Newell, 505.48; 1st Cong. ch., 36; Franklin-av. Cong. ch., 25; Lake View Cong. ch. Woman's Assn., 10.42; Jones-av. Welsh Cong. ch., 10; E. Madison-av. Cong. ch., 9.53, 596 43
Columbus, So. Cong. ch. 7 42
East Cleveland, Kinsman-st. Cong. ch. 9 11
Elyria, 1st Cong. ch., toward support Dr. H. N. Kinnear, 12 88
Geneva, Cong. ch. 21 52
Hudson, Cong. ch., to const. BERTHA CURTIS, H. M. 25 00
Huntsburg, Cong. ch., Kingdom Extension Soc. 8 04
Jefferson, Cong. ch., 25, and Kingdom Extension Soc., 15; R. C. McClelland, 10, 50 00
Lorain, 1st Cong. ch., 39.30; through Rev. A. E. Thomson, for theol. student Pasumalai Sem., 25, 64 30
Mt. Vernon, 1st Cong. ch. 13 25
North Bloomfield, Cong. ch. 7 00
North Monroeville, Cong. ch. 3 75
Oberlin, 1st Cong. ch. 20 00
Rock Creek, Cong. ch. 20 00
Sandusky, Cong. ch. 16 70
Saybrook, 1st Cong. ch. Mis. Band, 2 10
Springfield, 1st Cong. ch. 5 25
Wakeman, 2d Cong. ch. 5 43
Wellington, Edward West, 10 00—1,008 98

ILLINOIS.

Buda, Cong. ch. 5 32
Champaign, 1st Cong. ch. 10 00
Chesterfield, Cong. ch. 7 50
Chicago, Union Park Cong. ch., toward support Rev. F. E. Jeffrey, 145; So. Cong. ch., 105; Plymouth Cong. ch., 62.40; Leavitt-st. Cong. ch., 38.05; Pilgrim Cong. ch., 21.10; 1st Cong. ch., 16.85; New England Cong. ch., 15.16; No. Shore Cong. ch., 15; Maywood Cong. ch., 8.90; F. H. Tuthill, 10, 437 46
Englewood, No. Cong. ch. 29 00
Evanston, 1st Cong. ch., toward support Dr. D. C. Greene, 128 69
Geneseo, Mrs. A. E. Paul, 10 00
Glen Ellyn, Cong. ch. 4 27
Granville, Cong. ch. 31 62
Hamilton, Margaret Fairbairn, 1 25
Harrison, Cong. ch. 1 10
Kewanee, H. T. Lay, 125 00
La Grange, 1st Cong. ch. 29 49
Moline, 1st Cong. ch. 99 21
Oak Park, 1st Cong. ch., toward support Rev. R. Chambers, 485 53
Odell, Cong. ch. 40 00
Park Ridge, Cong. ch. 2 00
Payson, J. K. Scarborough, 300 00
Peoria, 1st Cong. ch. 57 77
Rantoul, Cong. ch. 3 55
Rockford, 2d Cong. ch. 318 04
Shabbona, 1st Cong. ch. 13 50
Shirland, Cong. ch. 1 25
Sumner Hill, Cong. ch. 2 00
Thawville, Cong. ch. 7 33
Wayne, Cong. ch. 7 00
West Chicago, Cong. ch. 16 00
Wheaton, College ch. of Christ, 18.61; 1st Cong. ch., 13.63, 32 24
Winnebago, Cong. ch. 3 00—2,209 12

MICHIGAN.

Allegan, Cong. ch. 5 03
Almont, Cong. ch. 6 00
Ann Arbor, 1st Cong. ch. 115 63
Bellaire, Cong. ch. 38 75
Calumet, 1st Cong. ch. 48 51
Clinton, Cong. ch. 20 00
Detroit, Woodward-av. Cong. ch., 174.15; 1st Cong. ch., 44.82; T. S., .50, 219 47
Grand Rapids, Park Cong. ch., 25; do., Mis. Soc., toward support Rev. C. R. Hager, 25; Plymouth Cong. ch. Mis. Soc., for catechist, Madura, 17, 67 00
Greenville, Cong. ch. 4 34
Homestead, Cong. ch. 1 00
Imlay City, 1st Cong. ch. 14 95
Lansing, Plymouth Cong. ch. 133 59
Ludington, Cong. ch. 52 35
Mancelona, 1st Cong. ch. 18 05
Mio and Luzerne, Friends, 5 82
Olivet, 1st Cong. ch. 10 00
Portland, Cong. ch. 23 15
Richmond, Cong. ch. 15 40
Ryno, Cong. ch. 6 02
Ypsilanti, Cong. ch. 25 25
——, Friend, 90 00—920 31

WISCONSIN.

Beloit, 1st Cong. ch. 7 24
Elroy, Cong. ch. 20 00
Green Bay, Union Cong. ch. 100 00
Madison, 1st Cong. ch., toward support Dr. D. M. B. Thom, 182.55; Pilgrim Cong. ch., 10.54, 193 09
Menomonie, Cong. ch. 19 37
Milwaukee, Pilgrim Cong. ch. 27 03
Platteville, 1st Cong. ch. 20 87
Plymouth, Cong. ch. 9 00
Racine, Welsh Cong. ch. 14 27
Spring Valley, Cong. ch. Y. P. S. C. E., toward support Rev. and Mrs. O. C. Olds, 3 80
Sturgeon Bay, A friend, 2 00
Trevor, Liberty Cong. ch. 10 00
Waukesha, 1st Cong. ch. 29 50
West Salem, Cong. ch. 20 41—476 58

IOWA.

Allison, Cong. ch. 5 43
Avoca, 1st Cong. ch. 6 42
Castana, 1st Cong. ch. 4 36
Castleville, Cong. ch. 3 00
Cedar Falls, Cong. ch. 100 00
Chester Centre, Cong. ch. 12 16
Clinton, 1st Cong. ch. 21 71
Decorah, Cong. ch. 47 71
Dunlap, Cong. ch. 31 42
Garner, Cong. ch. 33 75
Glenwood, 1st Cong. ch. 43 43
Grinnell, Cong. ch., toward support Rev. E. E. Aiken, 47 25
Iowa City, Cong. ch. 35 10
Jewell, 1st Cong. ch. 5 00
Larchwood, Cong. ch. 7 65
Little Rock, Cong. ch., Mission Study Class, 2 00
Maquoketa, 1st Cong. ch. 15 61
McGregor, Cong. ch. 73 70
Orient, Cong. ch. 4 80
Oskaloosa, 1st Cong. ch. 7 89
Rockwell, Cong. ch., of which 10 from Ladies' Mis. Soc. 15 00—523 39

MINNESOTA.

Alexandria, 1st Cong. ch. 26 80
Cannon Falls, Cong. ch. 14 62
Chatfield, Rev. John A. Ainslie, 4 25
Dawson, Cong. ch. 7 34
East Brainerd, Peoples' Cong. ch. 3 86
Elk River, Union Cong. ch. 18 56
Fairmount, Cong. ch. 20 00
Graceville, Cong. ch. 10 00
Medford, Cong. ch. and Sab. sch. 12 00
Minneapolis, Plymouth Cong. ch, 80.04; Lowry Hill Cong. ch., 24.17; Rev. and Mrs. C. B. Fellows, 10, 114 21
New Paynesville, Cong. ch. 10 05

Northfield, 1st Cong. ch. 17 68
Owatonna, 1st Cong. ch. 19 50
Round Prairie, Cong. ch. 4 06
St. Paul, Olivet Cong. ch. (Merriam Park), to const., with previous donations, D. A. MATTHEWS, H. M., 84.27; Pacific Cong. ch., 20.78; So. Park Cong. ch., 17; Plymouth Cong. ch., 14.56, 136 61
Silver Lake, Bohemian Free Ref. ch. 17 50
Wabasha, Cong. ch. 11 76
Worthington, Cong. ch. 17 71——472 51

KANSAS.

Almena, Cong. ch. 4 00
Emporia, Bethany Cong. ch. 3 00
McPherson, Mrs. E. E. Shelley, 10 00
Twelve Mile, Cong. ch. 5 00
Wabaunsee, 1st ch. of Christ, 5 00——27 00

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Albion, Cong. ch. 18 00
Chadron, Cong. ch. 25 00
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Crete, Cong. ch. 90 76
Exeter, Cong. ch. 28 50
Fairmont, 1st Cong. ch. 34 70
Friend, Cong. ch. 11 46
Lincoln, 1st Cong. ch., of which 50 from Woman's Mis. Soc., toward support Rev. J. L. Fowle, 61.03; Ger. Salems Cong. ch., 3, 64 03
Omaha, St. Mary's-av. Cong. ch., 85.75; Plymouth Cong. ch., for native preacher, 70, 155 75
Santee, Pilgrim Cong. ch. 14 48
Springfield, Cong. ch. 5 00
Stanton, Cong. ch. 3 35
Urbana, Cong ch. and Sab. sch. 4 00——478 23

CALIFORNIA.

Alameda, 1st Cong. ch. 40 60
Bakersfield, Cong. ch. 3 25
Berkley, Park Cong. ch. 13 11
Campbell, Cong. ch. 31 56
East Los Angeles, Cong. ch. 14 46
Fresno, Ger. Zion Cong. ch. 40 00
Green Valley, Y. P. S. C. E., for native pupil, Japan, 10 00
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Pomona, Pilgrim Cong. ch. 53 30
Ramona, Cong. ch. 17 00
Redlands, R. A. Harris, for medical work in China, 10 00
San Francisco, 1st Cong. ch. 1 00
Santa Cruz, Cong. ch. 52 10
Tulare, Cong. ch. 6 00
——, Friend, 25 00——427 43

OREGON.

Forest Grove, Cong. ch. 8 25

COLORADO.

Denver, Plymouth Cong. ch., 313.59; 3rd Cong. ch., 25.61; do., Sab. sch., for native helper, Marathi, 35, 374 20
Montrose, Cong. ch. 23 65— 397 85
Deduct: Buena Vista, 1st Cong. ch. Woman's Mis. Soc., in Nov. HERALD, returned, 10 00
387 85

WASHINGTON.

Columbia, Cong. ch. 5 00

NORTH DAKOTA.

Anamoose, Ebenezer Ger. Cong. ch. 7 00
Carrington, Cong. ch., E. D. Smith, 5 00
Fargo, 1st Cong. ch. 14 21
Fessenden, Ger. Cong. ch., Ladies' Soc., 27; Fred Seibold, 3, 30 00
Harvey, Eigenheim Ger. Cong. ch., 9; Bethlehem Ger. Cong. ch., 5, 14 00——70 21

SOUTH DAKOTA.

Aberdeen, Cong. ch. 3 43
Gluckstha1, Ger. Cong. ch. 5 00
Petrus, Ger. Cong. ch. 3 00
Winfred, Mahlan Demaray, 2 00——13 43

MONTANA.

Wibaux, 1st Cong. ch. 1 25

ARIZONA.

——, Friend, 200 00

NEW MEXICO.

Torrens, F. D. Carpenter, 5 00

DOMINION OF CANADA.

Province of Nova Scotia, Brooklyn, Rev. J. M. Austin, 65

FOREIGN LANDS AND MISSIONARY STATIONS.

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Turkey, Bartin, Denurji Gregory, 2 00——22 00

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Milltown, Cong. Sab. sch., for boys' school, Turkey, 37.65; Mt. Desert, Cong. Sab. schs., South West Harbor and Bass Harbor, 16.11; do., Beech Hill, Cong. Sab. sch., 3; No. Waterford, Cong. Sab. sch., .82; Pittston, Y. P. S. C. E., 5; Portland, 2d Parish Cong. Sab. sch., 8.50; Princeton, Cong. Sab. sch., 7; Waterville, do., 15, 104 63

NEW HAMPSHIRE. — Derry, Cong. Sab. sch., 4.50; Dover, 1st Cong. Sab. sch., 25; Gilsum, Cong. Sab. sch., 6.38; Hampton Falls, Y. P. S. C. E. and Sab. sch., .87; Hillsboro Center, Cong. Sab. sch., 2.50; Hollis, Cong. Sab. sch., 5; Meriden, Y. P. S. C. E. of Kimball Union Acad., 15; Nashua, 1st Cong. Sab. sch., 20; Rindge, Y. P. S. C. E. of 1st Cong. ch., 7; Sanhornton, Cong. Sab. sch., 4.73, and Y. P. S. C. E., 6.17, 97 15

VERMONT. — Lower Waterford, Cong. Sab. sch., 3; So. Wallingford, do., 2, 5 00

MASSACHUSETTS. — Abington, Y. P. S. C. E. of 1st Cong. ch., 16; Agawam, Cong. Sab. sch., 30; Allston, do., 13.58; Amherst, 1st Cong. Sab. sch., 15; Bridgewater, Scotland Trin. Cong. Sab. sch., 2; Brockton, Lincoln Cong. Sab. sch., 1; Chicopee, 3rd Cong. Sab. sch., 15; Cliftondale, Cong. Sab. sch., of which 1 from Pri. Dept., 11; Clinton, Cong. Sab. sch., 15; Dedham, Allin Y. P. S. C. E., 60; Dighton, 1st Cong. Sab. sch., for Madura Mission, 3.87; Easthampton, Payson Cong. Sab. sch., 10; Enfield, Cong. Sab. sch., 15; do., Y. P. S. C. E., 2.15; Essex, Cong. Sab. sch., 10; Fall River, Fowler Cong. Sab. sch., 5; Gt. Barrington, Y. P. S. C. E., 3.89; Groveland, Cong. Sab. sch., 2.81; Harvard, do., 1; Haverhill, West Cong. Sab. sch., 10; Holyoke, 1st Cong. Sab. sch., 20.31; Lowell, Pawtucket Cong. Sab. sch., 21.11; do., Eliot Cong. Sab. sch., 5.48; Newburyport, Prospect-st. Cong. Sab. sch., 15.50; Newtonville, Central Cong. Sab. sch., for India, 8.86; Northbridge, Rockdale Y. P. S. C. E., 3; Norwood, 1st Cong. Sab. sch., 19.21; Palmer, 2nd Cong. Sab. sch., 18.49; Rockport, Rev. Israel Ainsworth's Bible class of 1st Cong. ch., 16; Shelburne, Y. P. S. C. E., 6.25; Westfield, 2nd Cong. Sab. sch., 2.51; Winchendon, No. Cong. Sab. sch., 2.61; Worcester, Hope Cong. Sab. sch., 15; do., Lake View, Y. P. S. C. E., 4.25, 400 88

RHODE ISLAND. — Chepachet, Y. P. S. C. E. 4 00

CONNECTICUT. — Bridgeport, West End Cong. Sab. sch., 11.49; Columbia, Cong. Sab. sch., 3; Glastonbury, do., 11.62; Jewett City, do., 3.63; Green's Farms, Y. P. S. C. E., 2.93; Hartford, Warburton Chapel Sab. sch., 9.95; Middlebury, Cong. Sab. sch., 5; New London, Cong. Sab. sch. of 1st Ch. of Christ, for school in India, 11.37; do., 2d Cong. Sab. sch., 11.19; North Guilford, Cong. Sab. sch., 7.83; So. Glastonbury, do., 22; Stafford Springs, Y. P. S. C. E., .60; Talcottville, do., for India, 10; West Hartford, Cong. Sab. sch., 4.32, 114 93

NEW YORK. — Blooming Grove, Cong. Sab. sch., 16.44; Brooklyn, United Cong. Sab. sch., 20; Elbridge, Y. P. S. C. E., 3; Grand Island, 1st Cong. Sab. sch., 3; Groton City, Cong. Sab. sch., 2.85; Mt. Sinai, Rocky Point Y. P. S. C. E., 3.50; New York, Manhattan Y. P. S. C. E., 12.14; Oriskany Falls, Cong. Sab. sch., 3; Port Chester, 1st Cong. Sab. sch., 1.87; Syracuse, Plymouth Cong. Sab. sch., 1.50; Wellsville, Miss E. A. Lawrence, a Christmas gift for mission schools in India, and to const. GRACE BINGHAM WITTER, H. M., 100; West Winfield, Immanuel Cong. Sab. sch., 4.77 = 172.07; *less* Summer Hill, Cong. Sab. sch., returned, 2.77, 169 30

NEW JERSEY. — Chatham, Stanley Cong. Sab. sch. 5 24

PENNSYLVANIA. — Ebensburg, Hermon Cong. Sab. sch. 3 75

VIRGINIA. — Herndon, Y. P. S. C. E. 3 27

GEORGIA. — Demorest, Union Cong. Sab. sch. 7 00

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MISSOURI. — Eldon, Cong. Sab. sch., 5; Nichols, Y. P. S. C. E., .65; Sedalia, 1st Y. P. S. C. E., 5; do., do., Cong. Sab. sch., 4, 14 65

OHIO. — Alexis, Cong. Sab. sch., 2.96; Berlin Heights, 1st Cong. Sab. sch., 6.05; Rock Creek, Cong. Sab. sch., 2.50; Steubenville, 1st Cong. Sab. sch., 11; Toledo, Plymouth Cong. Sab. sch., 6; Wellington, Cong. Sab. sch., 5, 33 51

ILLINOIS. — Chicago, Union Park Cong. Sab. sch., 15.28; do., Grand-av. Cong. Sab. sch., 6.25; do., Millard-av. Y. P. S. C. E., 5; Glen Ellyn, Cong. Sab. sch., 4.35; La Grange, Y. P. S. C. E., 25; Morgan Park, Cong. Sab. sch., 3.70; New Windsor, do., 4.15; Oak Park, 1st Cong. Sab. sch., 24.70; do., Austin Park Cong. Sab. sch., 2.52; Peoria, 1st Cong. Sab. sch., 17.26; Plymouth, Y. P. S. C. E., 2.40; Sterling, 1st Cong. Sab. sch., 4; Stillman Valley, Cong. Sab. sch., 3.30; Sublette, do., 2.61; Wayne, do., 2; do., Jr. Y. P. S. C. E., 1; West Chicago, Cong. Sab. sch., 4, 127 52

MICHIGAN. — Almont, Cong. Sab. sch., 3.23; Alpena, do., for Turkey, 5.56; Bellaire, Jr. Y. P. S. C. E., 1.50; Big Rock, do., 3.20; Detroit, 1st Cong. Sab. sch., 17.04; do., Brewster Cong. Sab. sch., 15; Grand Rapids, Barker Memo., 3.35; Rapid River, Y. P. S. C. E., 1; Sugar Island, Bethel Cong. Sab. sch., 6.75; Whitehall, Y. P. S. C. E., 2.50; Jr. C. E., 1, 60 13

WISCONSIN. — Beloit, 1st Cong. Sab. sch., 10; Eldora, Cong. Sab. sch., 5; Hammond, do., 2.41; Racine, 1st Cong. Sab. sch., 15; Springvale, Cong. Sab. sch., 4; Stoughton, do., 1.22; Two Rivers, do., .80, 38 43

IOWA. — Britt, 1st Cong. Sab. sch., 10; Castana, 1st Cong. Sab. sch., 3; do., 1st Y. P. S. C. E., 1.57; Central City, Cong. Sab. sch., 2.41; Cherokee, do., 13.66; Larchwood, do., 3.10; Maquoketa, 1st Cong. Sab. sch., for India, 3 25; Oskaloosa, do., 8.29; Polk City, Cong. Sab. sch., 2.50; Webster City, do., 11.05, 58 83

MINNESOTA. — Alexandria, Cong. Sab. sch., 3.50; Campbell, Y. P. S. C. E., 2.35; Duluth, Pilgrim Cong. Sab. sch., 9.76; New Paynesville, Cong. Sab. sch., 2.60; St. Cloud, Swedish Cong. Sab. sch., 1.50; St. Paul, St. Anthony Park, for India, 2.48, 22 19

KANSAS. — Linwood, Cong. Sab. sch. 4 40

NEBRASKA. — Camp Creek, Cong. Sab. sch., 2.55; Friend, do., 5.90; Germantown, Cong. Sab. sch., 1.13; Lincoln, Cong. Sab. sch., 6.68; do., Y. P. S. C. E., 10; McCook, German Cong. Sab. sch., 5; Mentorville, Cong. Sab. sch., 3.30; Springfield, do., 2.35; Stanton, do., 4; Wescott, do., 6.91, 47 82

CALIFORNIA. — Etna Mills, Cong. Sab. sch., 5.25; Field's Landing, Y. P. S. C. E., 5.50, and Jr. C. E., 2; Grass Valley, Cong. Sab. sch., 8; Long Beach, do., 4; San Francisco, Olivet Cong. Sab. sch., 2.73; Santa Rosa, Cong. Sab. sch., 2.78; Suisun, do., 2.15, 32 41

OREGON. — Astoria, Cong. Sab. sch. 4 05

COLORADO. — Fruita, Cong. Sab. sch., 5.30; Greeley, do., 7.70; Lyons, do., 6; Montrose, Cong. Sab. sch., 6.15; do., Y. P. S. C. E., 1.20, and Jr. C. E., 4, 30 35

WASHINGTON. — Roy, Y. P. S. C. E., 2; Snohomish, Cong. Sab. sch., 8.06, 10 06

NORTH DAKOTA. — Forman, Cong. Sab. sch., 9.34; Manvel, Olivet Cong. Sab. sch., add'l, .50, 9 84

South Dakota. — Academy, Ward Academy Sab. sch., 5.35; Alcester, Cong. Sab. sch., 6.30; Armour, do, 7.15, 18 80
Idaho. — Genesee, Cong. Sab. sch. 3 00
Wyoming. — Rock Springs, 1st Cong. Sab. sch., 9; Sheridan, Cong. Sab. sch., 5, 14 00
Utah. — Park City, 1st Cong. Sab. sch. 8 00
Oklahoma. — Alpha, Cong. Sab. sch., 1.60; Guthrie, Vittum Memo. Sab. sch., 1.90; Oklahoma City, Cong. Sab. sch., 3.25, 6 75
New Mexico. — White Oaks, Cong. Sab. sch. 3 10

1,487 49

MICRONESIAN NAVY.

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Massachusetts. — Swampscott, Cong. Sab. sch., 2.71; Winchendon, No. Cong. Sab. sch., 9.20, 11 91
Connecticut. — Middletown, 1st Cong. Sab. sch., 21.07; New London, 2d Cong. Sab. sch., 25; Norwich, 1st Cong. Sab. sch., 21; Southport, Cong. Sab. sch., 5, 72 07
Pennsylvania. — East Smithfield, Cong. Sab. sch. 10 00
Illinois. — Joy Prairie, Cong. Sab. sch. 9 25
Bulgaria. — Philippopolis, primary class of Cong. Sab. sch., for *Morning Star*, 2 20

128 50

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Michigan. — Almont, Y. P. S. C. E., 3.66; Bellaire, do., 7; Jackson, Plymouth Y. P. S. C. E., 5; Mancelona, Y. P. S. C. E., 5, all for Lee Fund, 20 66
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South Dakota. — Lead, Y. P. S. C. E., for Haskell Fund, 20 00

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Vermont. — St. Johnsbury, So. Cong. Sab. sch., for schools, care Rev. H. N. Barnum, 22; Salisbury, Y. P. S. C. E., for native catechist, care Rev. H. C. Hazen, 10; Springfield, Mrs. James Hartness, for native preacher, Foochow, 100, 132 00
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Rhode Island. — Pawtucket, Men's Meeting, Auditorium, for Zornitsa, care Miss E. M. Stone, 1; Providence, Union Cong. ch., for orphans, care Miss A. L. Millard, 30; do., Pilgrim Cong. ch., for St. Paul's School, 5.20, 36 20
Connecticut. — Glastonbury, Cong. ch., for Gurun ch. bldg., care Rev. H. T. Perry, 14.25; Haddam, Cong. Sab. sch., 3, and Y. P. S. C. E., 10, both for work, care Rev. G. C. Raynolds; Hartford, Mrs. L. R. Cheney, through Miss Collins, for industrial work, East. Cen. Africa, 5; No. Madison, Y. P. S. C. E. and friends, for work, care Rev. E. P. Holton, 20; Portland, Rev. L. S. Crawford, for student, care Rev. G. E. White, 10; West Haven, 1st Cong. Sab. sch., of which 25 for pupil, care Rev. L. P. Peet, and 25 for house-boat, 112 25
New York. — Flushing, Mrs. Wm. B. Draper, through Miss E. M. Stone, for Zornitsa, 5; Hastings-on-the-Hudson, Dr. Albert Shaw, for work, care Rev. G. E. White, 25; Malone, Woman's Mis. Soc., for bed in hospital, Aintab, 100; New York, Forest-av. Cong. ch., for work, care Rev. W. P. Elwood, 25; do., Mr. and Mrs. T. S. Thomas, for work, care Rev. E. H. Smith, 25; do., Armenian Evan. ch., for work, care Rev. H. N. Barnum, 10; Riverview, Riverview Military Acad., 20; Mrs. Harriette Winslow, 25, for Zornitsa, care Miss E. M. Stone; Syracuse, Danforth Y. P. S. C. E., toward wagon and harness, for Rev. J. D. Taylor, 5, 240 00
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Louisiana. — Jennings, Y. P. S. C. E., for work, care Rev. W. N. Chambers, 10 00
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Illinois. — Browns, Y. P. S. C. E. of Union Cong. ch., Edwards Co., 1.59; Chicago, Moody Bible Institute, for work, care Miss E. M. Swift, 50; do., Mrs. C. L. Goodenough, for work, Zulu Mission, 37.50; Dover, Cong. Sab. sch., for orphanage, care Dr. G. C. Raynolds, 6.25; Dundee, Y. P. S. C. E., for native preacher, care Rev. R. Winsor, 50; Evanston, Mrs. Julia R. Towne, for Zornitsa, care Miss E. M. Stone, 5; do., Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Polo,

Independent Presby. Sab. sch., for use Rev. C. F. Gates, 24; Roseville, Cong. ch., Individuals, by Mr. and Mrs. L. C. Axtell, toward support native preacher, care Rev. H. G. Bissell, 25; Waukegan, Jr. Y. P. S. C. E., for orphan, care Rev. Jas. Smith, 5, 205 34

MICHIGAN.—Detroit, 1st Y. P. S. C. E., for pupils, care Rev. and Mrs. J. H. Dickson, 36; Grand Rapids, So. Cong. Sab. sch., a class, 2, and Y. P. S. C. E., 8, both for work, care Rev. F. R. Bunker; Lansing, Y. M. C. A., Agricultural College, through Miss E. M. Stone, for Zornitsa, 32.72; Olivet, Y. M. C. A. and Y. W. C. A., Olivet College, for work, care Rev. F. R. Bunker, 94.43; Upton Works, 25th-st. Y. P. S. C. E., for Marash College, 2, 175 15

WISCONSIN.—Ft. Atkinson, Cong. Sab. sch., for orphan, care Rev. Jas. Smith, 5 00

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195 00

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95,297 93

For Young People.

AN EVENING WITH A CHINESE MANDARIN.

BY REV. C. R. HAGER, M.D., HONG KONG.

VISITING an entirely new region of the Kwangtung Province, I took occasion to call upon the District Magistrate and to pay my respects to him. After the usual greetings, we were seated at a center table, the magistrate occupying the most humble place, while I sat on his left (the seat of honor) and my catechist on the right. As the mandarin had already received my card, there was no need of a formal introduction, so I proceeded at once with the business that had called me there.

A CHINESE MANDARIN.

"Your Honor, I have called here today to inform you that we have rented a shop in the southern suburbs of this city for the purpose of preaching Christianity, and I should be pleased if your Honor would issue a proclamation, warning the people not to interfere with our work."

"Oh!" replied the magistrate, "the people are very ignorant and rude in these parts, and they will not listen to your instruction. I am sure, if you knew the character of the common people, you would not come here to propagate your honorable religion." I could not help smiling, while I said, "Are you aware, my dear sir, that the propagation of Christianity comes within treaty regulation?"

To this he had nothing to say, but tried to evade the whole question by saying that the people were too low to listen to such truths. I then handed him a subscription book for our Scientific College, wherein he read the Viceroy's preface, and casually noted that a dozen or more Chinese officials had already contributed to our institution. At this he became quite conversational, and commenced to ask a great many questions.

"You are a citizen of the United States or the 'Beautiful Kingdom?'" he said. "Your country is a very noble and honorable one, and our relations with you have always been pleasant." At this I nodded, thinking, however, of the constant irritation there between the Chinese of America and certain of our citizens.

"How long will it take to reach your country from China?" he asked.

"One month; or three weeks if the steamers are on trial speed," I replied.

He seemed to marvel a little, and then he informed me that he had read of Washington, our first President, whom he likened to his own great ancestral emperors, Iu and Shun, two of the most famous emperors of China. I referred to the love of country on the part of Americans, and he replied: "This is not so in China. The people care little for their country, and the gentry are never willing to take up arms in behalf of the Government. China's officials are not loved by the people, and we must always treat common people with great severity in order to be able to govern them.

"There is one way to reform China," I said. "What is that?" he asked eagerly. "Teach the people the principles of Christianity, open chapels in every city and market."

At this he winced a little, but made no reply. Continuing, I said: "You mean to rule the people by force and subjugate their bodies, but you do not reform men's hearts. Christianity not only changes a man's reasoning but his heart, and when you have conquered that you have conquered the man."

This was not a strange philosophy to him, for Confucius had already said much the same about correcting the heart. But the Chinese are very slow to apply the principle, and not one of their leading men would ever think that Christianity had such power.

"You seek," said I, "to reform men by the rod, while I use nothing but the truths of Christianity, which have power to convert the soul." "Yes," he remarked, "you teach the people to do right and so do I."

At which I sighed mentally, for when a Chinese official is fairly caught in an argument, he simply says, "It is very much as we also do," or "Every nation has its own laws and customs."

At this point, the magistrate asked me whether we had the same heaven, sun, moon and stars in America as they had in China. I could not avoid smiling; but then, it was not the first time that the question had been asked. "Are you aware what is the shape of the earth?" I asked.

"We always regarded the earth as level," he replied. "But your books teach that the shape of the world is round. Can you give any reasons for this?" Whereupon I mentioned several proofs of the rotundity of the earth. Continuing, I asked him what Chinese philosophy had to say in reference to the creation of the earth. He replied, as the most superstitious of the people might have done, "Pun Ku Wong, the first emperor, is supposed to have chiseled the earth out of chaos."

"Impossible," I said. "The world was made by the God we preach. It is to change these false beliefs that we are desirous of opening a chapel in your city. Pun Ku was only a mythological deity, who is said to have labored 18,000 years in the construction of this earth."

"Has the plague or cholera reached your Honor's district?" I asked.

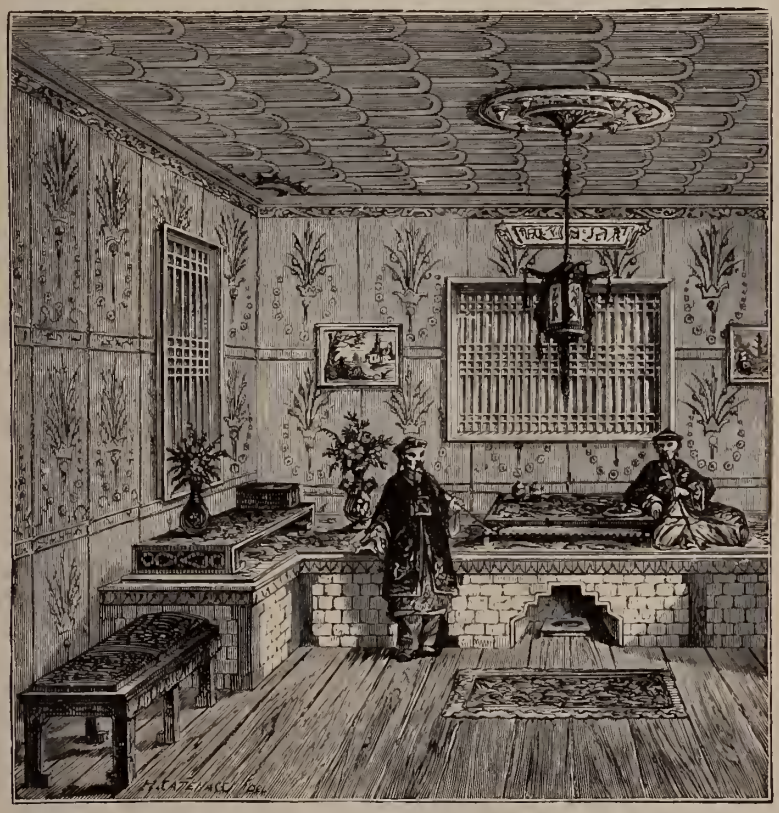
"No," replied he. "There is an ancestor of high repute here, called the Sixth Ancestor, who has protected the people against all pestilence, and the plague in particular."

I looked up at my helper, whose face was wreathed in smiles, while I secretly thought what the Hong Kong Sanitary Board would say to this new remedy for the plague.

He turned to the question of what will make China strong. "In the first place," said I, "you must stop worshiping idols." "True," said he, "idols are false, and are only the work of men's hands."

"Then why, dear sir, do you, on the first and fifteenth of every Chinese month, go to the temple of the gods of the city and worship there?" I asked. "Oh, that is the custom of the Chinese officials," he replied.

"But we ought to change false customs, and that is what we preach everywhere. In the second place, the Chinese ought to give up the opium



INTERIOR OF A MANDARIN'S HOUSE.

pipe." "You are right," said he, "but the opium came from your country." "No, it did not. It came from India, whence also your Buddhist idols came."

"But is there nothing else that will make China strong?" he queried. "Yes; change your school curriculum. Teach the natural sciences, and establish colleges for the acquisition of Western learning." To this he nodded, but quickly responded, "The ancient Chinese also taught science, and were acquainted with scientific truths."

"Indeed, you are mistaken, my dear sir," replied I; "we of the West had no railroads, no steamboats, no telegraphs, and no telephones one hundred years ago." "Is that possible?" he asked. "Yes, it is a fact; and your Honor must never think that Confucius knew as much as we do."

My host seemed not to tire of the occasional home thrusts he received. But, being weary, I touched my cup of tea, which was the signal for taking leave. I have never spent two hours in this way before, but I trust that the

VIEW OF HONG KONG.

mandarin and the great number of Yamen underlings who listened to our conversation received some new ideas. I could not have wished for a better audience to preach Christianity than that which I then had.

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